

The con- tentes of thys Booke.

The first is a letter which was
wroten vnto the faythfull
followers of Chyistes
Gospel.

Also an other treatyse called
the Myrrour or glasse to
know thy selfe.

Here vnto is added a propre in-
struction, teaching a man to
dye gladly, and not to
feare death.



T Grace and peace from God
the father thzoughe our Saup=
our Chziste Iesu, be with all
them that loue the Lorde
vnfaynedly. Amen.

John. ii.
Joan. xv.

Rom. xii.

Joan. iii.

I can not bee exprested
(dearely beloued in the
Lorde) what iope & com=
fort it is to my harte to
perceyue how y^e worde
of God hath wrought and conti=
nually worketh among you : so
that I finde no small numbze
walkinge in the wayes of the
Lorde, according as hee gaue vs
commaundement, willinge that
we should loue echeother, as hee
loued vs. Nowe haue I experi=
ence of the faith which is in you,
and can testifie that it is with=
out simulacion : that ye loue not
in woord and tonge only, but in
woorke and veritie.

what

What can be moze tryall of a
faythfull hart, then to aduenture
not onely to ayde and socoure by
the meanes of other, (whiche
without daunger may not be ad=
mitted vnto vs) but also perso=
nally to visite the pooze oppressed
and see that nothing bee lackinge
vnto them, but that they haue
both ghostly comfort and bodely
sustenance, notwithstandinge
the strayte Inhibicion and ter=
rible manacinge of these wooldy
rulers: euen ready too abyde the
extremepopardies that tyrants
can imagine.

This is an euidence, that you
haue prepared youre selues too
the crosse of Chypste, accordynge
vntoo the counsell of the wyse
man whiche sayeth: my Sonne,
when thou shalt entre in to the
waye of the Lorde, prepare thy
selfe vnto tribulation. This is

Luc. xlii.
phil. i.

an euidence that yee haue caste
your accomptes, and haue wher-
with to finish the Towre which
ye haue begonne to buylde. And
I doute not bat that hee whiche
hath begonne to woozke in you,
shall for his glozie accomplishe
the same, euen vnto the coming
of the Lord, which shal giue vn-
to euery man accordinge too hys
deedes.

Rom. xxi.

And albeit God of his secreete
iudgements for a tyme keepe the
rodd from some of them that en-
sue his steppes, yet let them suer-
ly reckon vpon it for there is no
dout but all which will deuoutly
liue in Chyrlke, must suffer perse-
cution: for whom the lord loueth
he correcteth, & scourgeth euery
childe that hee receyued: for what
chylde is that, whome the Fa-
ther chastyseth not. If yee bee
not vnder correction of whiche
we

1. Ti. 3
Heb. 12

We are all partakers, then are ye
basterdes and not chidzen.

Neuertheles we may not sup-
pose that our most louing father
should doo that because he reioys
seth in our blood or punishment,
but hee doth it for our singular
profite, that wee may bee parta-
kers of holynes, & that the rem-
nant of spynne which, throughte
the frayeltie of our members, re-
bell agaynst the spyte and will,
causing our woorkes to go vnper-
fectly forwarde, and may, some-
del bee suppressed, lest they shold
subdue vs and raigne ouer vs,
as I haue sufficiently declared
in the epistle of my booke whiche
intreatech of purgatorie, to the
which I remit them that desire
to bee further instructed in thys
matter.

Of these thinges G O D had
gyuen mee the speculation be-
fore

A.iii.

fore

foze, and now hath it pleased him
to put in vze and practise vppon
mee. I euer thought and yet do
thinke, that to walke after gods
woorde, would cost mee my lyfe
at one time or another. And albe-
it that the kynges grace shoulde
take mee into hys fauoure, and
not too suffer the bloody Edo-
mites to haue their pleasures v-
pon mee, yet will I not thinke,
that I am escaped, but that god
hath onely differred it for a sea-
son, to the intent that I shoulde
worke somewhat that hee hath
appointed mee to doo, and so to
vse mee vnto his glozie.

And I beseeche also the fayth-
full followers of the Lorde, too
arme them selues with the same
supposition, markinge them sel-
ues with the signe of the crosse,
not from the crosse as the super-
stitious multitude doth, but ra-
ther

ther the crosse in token that they
bee euer ready, willingly too re=
ceyue the crosse, when it shall
please God to lay it vpon them,
the day that it cometh not, count
it cleare wonne, gyuing thanks
to the Lorde, which hath kept it
from you. And then when it co=
meth, it shall nothinge dismaye
you: for it is no newe thinge, but
euen that which yee haue conty=
nually looked for.

And doubte not but that God
whiche is saythefull, shall not
suffer you to bee tempted adoue
that which yee are able to beare,
but shall euer sende somme occa=
sion by the which ye shall stande
stedfast: for either hee shall blinde
the eyes of poure ennemies and
diminish the their tyzannous pow=
er, or else when hee hath suffered
them to do their beste, and that
the Dragon hath cast a whole
flood

shoulde of waters after you, hee
shall cause even the very earth to
open hir mouth and swalowe the
by. So faythful is hee and care-
full too ease vs, what tyme the
veracion should be to heauy for
vs.

¶ He shall sende a Joseph before
you against yee shall come vntoo
Egypt, yea he shall so prouide for
you, that ye shall haue an hundred
fathers for one: an hundred mo-
thers for one: an hundred houses
for one, and that in this life: as I
haue proued by experience. And
after this lyfe, euerlasting joy w
Christ our Saviour.

Notwithstandinge, lithe thy s
stedfastnesse cometh not of our
selues, for (as S. Wullyn sayth)
there was neuer man so weake
or frayle, no not the greatest of
sender that ever lyued, but that
every man of his owne nature
shou

mar. i.

shoulde be as frayle, and commit
as great enormities, excepte hee
were kepte from it by the spirite
and power of God. I beseeche you
brethren in the lord Iesu Christ **Rom. 19**
and for the loue of his spirite, to
praye with mee that wee may be
vessels to his laude and prayse,
what tyme soeuer it pleaseth him
to call vpon vs.

The Father of glorie gyue
vs the Spirit of wysedome, vn-
derstandynge, and knowledge, **Eph. 1.**
and lighten the eyes of oure
mynde, that wee maye knowe
his wayes, praylinge the Lorde
eternally. If it please anye of
our Brethren to write vnto vs
of anye suche doubt as perad-
venture maye bee founde in oure
Bookes, it shoulde bee very ac-
ceptable vnto vs, and as I trust,
not vnfruitfull for them. For
I wil endeavour my selfe too la-
tis

likethem in al poyntes by gods
grace. Too whome I commit
you to be gouerned and defended
foz euer. Amen.

THE MYRROUR OR GLASSE to knowe thy selfe.

The pzeface.

I was desired of a faythfull
friend (to whome I am so
much bound that he might
lawfully haue commaun-
ded mee) that I woulde make
him a little treatise by the which
he might be somewhat instructed
to know himself, and so gye god
thanks foz the benefites which
hee hath so aboundantly powzed
vpon him. This thinge I tooke
vpon mee very gladly, partly to
fulfyll his right wyle requeste,
which I truste shall bee too the
great

great profite of Chzistes flocke,
and partely to declare what I
thinke both of my selfe and of all
other.

Herein may all men see what
they haue receyued of god, & how
they ought to bestowe the talent
that is committed vntoo them,
whiche if you note well, it wyl
cause you to saye with the wyse
man Salomon: *Uniuerſa vani-
tas omnis homo viuens: that is,*
Euery man lpying is nothinge
but vanitie, which also the Pro-
phet David confirmeth sayinge:
If all men liuing were pondered
in one balance, and vanitie han-
ged in the balance agaynst them,
it should quyte way them downe
and be heuier then al they. As by
Example, if a man prayse a be-
rry foole, and thynke his witte
good and profouade, then is
that persone in deede moze foole,
then

Eccle. v.

Psal. lxxii.

Eccle. v.

Note.

Esa. xi.

then the other. And even so, sitb
man doth prayse and commende
riches, honour, beautie, strength
and such other vayne and transi-
toie things whiche are but as a
dreme, and vanish like a flower
in the field, when a man shoulde
haue most need of them, it folow-
eth well that hee himself is more
vayne then those things which
are but vanitie. For if it were
possible that thou shouldest haue
all these things an hundred yere
continually without any trouble
or aduersitie, as neuer man had,
yet were it but a vayne dreme,
if it be compared vnto that ever-
lasting lyfe, whiche is prepared
for Churles electe and faythfull
followers. So that all flethe is
as heye, and all his glozy lyke a
flower of the heye when it is
wythered and the flower fallen,
but God and his woorde endure
for

for ever.

Therefore let not the wyle man Hier. 13
reioyce in his wisdom, neyther
the strong man in his strength,
nor the riche in his riches. But
hee that reioyseth, let him reioyse i. Cor. 1.
in the Lorde: To whom bee all
honor and prayse without ende.

That all goodnes commeth
of God, and all euill of oure
selues. The fyrst Chapter.

The philosophers to whō
God had enspyrred cer- Rom. 1.
teyn sparkes of truthe,
knowleged, that y chee-
fest point of wisdom & directiō of
a mans lyfe, was to knowe him-
self, which sentence y scripture es-
tablisseth so clearely, that no mā
maye dissent from the truthe of
the same. For Salomon sayeth, Prover. 1.
that

Rom. viii.

Esa. xliii.

Dani. iii.

Act. xii.

that the feare of the Lorde is the
beginning of wylsedom. Nowe
who can feare the Lorde but only
hee that knoweth him self as the
scripture teacheth him? For
I perceyue not the imperfection
of my nature which is subiect
to corruption, and voyde of al
stabilenes: If I perceyue not
vinstabilenes of my fleshe beyng
prone to al synne, and rebellious
to righteousnes, and that there
dwelleth no goodnes in mee. I
perceyue not the payson of the
olde Serpent and hell, and synne
which lyeth hyd within mee vnto
to whiche are prepared paynes
intollerables, I shall haue none
occasion too feare G D D, but
rather to auance my self equal
with G D D, as Lucifer, Ma
buchodonosor, Herode, and so
the other haue done, whiche as
yet were soe chastened, for their
folly

e is the
Howe,
at only
as the
For if
fection
iect bu
e of all
e not &
beynge
ellious
t there
er. If
of the
nd sin,
ee vn-
aynes
e none
D, but
equal
, Ma-
and so
he af-
2 their
folp,

folp.

What hast thou, bayne man,
whereof thou mayst reioyce : for
the Scripture testifieth that eue-
ry good and perfyte gyfte com-
meth from aboue, from the Fa-
ther of lyght, with whom is no
transmutacion : So that whe-
ther they bee outwarde gistes oz
inwarde, pertapninge eyther too
the bodye oz soule, if they be good
they come from aboue from the
Father of light. For if thou be-
holde the propozcion of thy body,
stature, oz beautie, thou shalt ea-
sely perceyue that it commeth of
God, enē by the words of Christ
whiche exhorteth vs not too bee
carefull. For there is none of
vs althogh we be neuer so care-
full that can addē one stature,
eyther make one whyte beare oz
blacke.

And as touchinge oure wyse-
dome,

Rom. 3

Jaco. 2

Mat. 6.

mat. 5.

Jaco.i.

3. Reg. 3.

dom, eloquence, longe lyfe, ble-
toze, glozie, and such other, the
Scripture testifyeth, that they
come of **GOD**, and not of our
selues. For saint James saith:
If any man lacke wisdome, let
him aske it of **GOD**, which gi-
ueth it abundantly. As it is e-
uident by Salomon, whiche of
GOD desired wysdome to iudge
betweene good and euill. And
the lord made him answer, that
because he asked that thing and
not longe lyfe nor ryches, nor the
destruction of his enemies, but
rather wysdome, to discerne in
iudgement. Beholde, I haue
gyuen vnto thee an harte full of
wysdome and vnderstandinge,
in so much that none before thee,
hathe bene lyke vnto thee:
neither yet after thee shall anye
bee lyke vnto thee. And besydes
that, I haue gyuen thee ryches
and

and glory.

Furthermore, the most glorious gifts concerning our soules, come from **GOD**, even of his meere mercy and favour whiche hee sheweth vs in **Christ**, and for **Christ**, as predestination, election, vocation, and iustification: and albeist **M. Moze** with his paynted **Poetrie** and crafty con- mozes
uaivance, doo caste a myst before myst.
your eyes, that you might wander one of the right waye, endeavouringe him selfe to instruct you that **GOD** doth predestinate & choosen vs before the beginninge of the world, bycause hee knewe before that we should doo good workes, yet will I sette you vp a candell whiche shall shyne so bright, and so clearly dispell his myste and vayne poetrie, that you shall plainly perceyue him dauning naked in a nette, which note
B. i. with

Withstanding thinketh him selfe
to go inuisible. And althoughe
there bee Scriptures ynoughe,
both Tit.iii. and Romanoz. xi. to
proue the same true, yet will I
let that passe and alleage for mee
S. Augustine, which is the can-
dell that I speake of, which shall
disclose his iugling, and vtter his
ignorance: for S. Augustyne
sayth, some man wil affirme that
Joan. xv. **GOD** did choose vs because hee
sawe before that we shoulde doo
good workes, but Christe sayeth
not so, which sayeth: ye haue not
chosen mee, but I haue choyssen
you, for sayeth hee, if hee hadde
chosen vs bicause hee saw before
that we should do good workes,
then shuld he also haue seene be-
fore that we shuld first haue cho-
sen him, which contrary too the
words of Christ, & mynde of the
Euangelist. Here maye you see,
how

how euidently S. Augu. confuteth
Myster Mozes poetrie, and o-
peneth his serpentine decept.

Finally, S. Pauls saith E-
phe. ii. that we are saued thowow
grace, and that it cometh not of
our selues, it is the gift of God,
and cometh not of workes lest
any man should boast by n selfe,
which wordes M. Moze might
bee ashamed to heare if hee were
not an other Lucyan, neyther
regardinge God nor man. But
S. Augustine addeth thus much
more vnto it: Non erit gratia
vlllo modo, nisi fuerit gratuita o-
mni modo: That is to saye, that
it cā no wyse be grace or fauour,
except it bee alwayes free. And
therefore I maye conclide that
it is neyther of the woork is go-
yng before, nor the woorkes co-
ming after, but onely of the free
fauour of God.

B. ii.

And

Rom. xi.

And this are we sure of, that
whom soeuer he chooseth, them he
sauieth of his mercy : & whom he
repelleth, them of his secreete and
vnsearcheable iudgement he con-
dempnieth. But why he chooseth
the one, and repelleth the other,
enquire not saith S. Iustin, if
thou wilt not erre. In so muche
that S. Paule could not attaine
to the knowlege therof, but cryed
out, O the depth of the ryches &
wyledome of the knowledge of
God, how vnsearcheable are his
iudgements, and how incompre-
hensible are his wayes . But
M. More had leuer loue to lye,
and farre to erre, then to let God
alone with his secretes, or to ac-
knowledge his ignozance in any
thing.

And to be short, Saint Paule
sayeth, what hast thou that thou
hast not receyued : If thou haste

receptued, why doest thou auāce
thy selfe, as though thou haddest
not receptued it? So wee maye
conclude, that all goodnes com=
meth of God, and al sinne oz mis=
chiefe of our owne paysoned na=
ture. In so much that wee maye
say with the Prophete Daniell:
Tibi Domine gloria, nobis au=
tem confusio faciet: O Lorde, all
glory bee vnto thee, and vnto vs
shame and confusion: so that hee
that reioyseth, may reioyse in the 1. Cor. 1.
Lorde.

¶ For what intent God giveth
vs these gyftes, and that they
are rather a charge and a care=
full burthen, then any pleasure
to reioyse at.

The.ii. Chapter.

¶ Like as there are many mem=
bres of our bodye and eue=
ry membze hath his office ap=
poynted vntoo him whiche hee 1. Cor. 1.

W.iii. must

must doo, not for his own welth
and sauegarde onely, but for the
preseruacion of the whole body,
in so much that the most honest
membze muste serue the vilest at
his necessitie, for if the hand wold
not serue the flow bely, thei shold
both perish together, even-so hath
G O D appointed his gyftes,
and distributed the in this world
vnto vs, whiche shoulde bee as
one body, that every nation hath
neede of other, euery occupation
neede of another, and euery man
neede of his neighbour. This
is so playne that it cannot be de-
nyed. Nevertheless I will moze
specially touche the matter, be-
cause I would haue it so rooted
in you, that you might endeavour
your selues to fulfill it towarde
eche other.

If God haue opened the eyes
of thy mynde, and haue gyuen
the

thee spirituall wisdome thou owe
the knowledge of his worde, both
not thy self of it, but rather feare
and tremble, for a chargeable of-
fice is committed vnto thee, which **i. Cor. ix.**
(if thou falsyll it) is lyke to cost
thee thy lyfe at one tyme or other
with much trouble and persecu-
tion. But if thou fulfill it not,
then shall that office be thy dam-
nation. For S. Paule sayeth:
wooe is to mee if I preache not.
And by the Prophete Ezechiell
God sayeth: If I saye vnto the **Eze. xxiij.**
wicked that hee shall dye the
death, and thou shewe him not
of it, the wicked shall dye in his
iniquitie, but I shall require his
bloud of thy hande.

But peradventure onre Dy-
uines woulde expounde these
textes onely vpon them that are
sent & haue cure of soules. Where-
vnto I answere, that euery man
which

Which hath the lyght of Goddes
wozd reuelated vnto him, is sent
when soeuer he seeth needie, &
hathe care of his Neighboures
soule. As by example: If God
haue giuen me my sight, and I
perceyue a blynde man goinge in
the way, which is ready for lack
of sight to fall into a pitte wher-
in hee were lyke to perishe, then
am I bound by Gods commaun-
dement to guyde him tyl he were
past that leopardie, or els if hee
perishe therein, where I might
haue deliuered him, his bloode
shal bee required of my hande.
And likewise if I perceyue my
neighbour lyke to perishe for lack
of Chyistes doctrine, then am I
bound to instructe him with the
knowledge that God hath giuen
mee, or else his bloud shal bee re-
quired of my hande.

Per=

Peradventure they will saye, **Obiectio**,
that there is alredy one appoynted to watche the pitte, and therefore if any man fall into it, he shal make it good, and that therefore I am discharged and need to take no thought.

Wherunto I answer, I wold **Solucio**.
be glad that it so were. Notwithstanding, if I perceyue that the watchmen be a sleepe, or run to the ale house to make good chere or gone out of the countrie a whorpe hunting, and thowowe his negligence elpye my neighbour in daunger of the pitte, then am I neuerthelesse bounde to lead him from it, I thynke that **GOD** hath sente mee at that tyme too saue that soule from perisshyng. And the lawe of **GOD** and nature, bindeth mee thereto, which chargeth me to loue my neighbor as my selfe, and to do vnto him
as

Mat. vii.

as I woul'd be done too. And I
thinke there is no man but that
is in this case, he wold haue his
neighbour to helpe him, and ther
fore is hee bounde too helpe his
neighbour if hee bee in lyke ieo-
parchie. And euen thus arte thou
bounde to gyue good counsell to
him that lacke it, and too distri-
bute what soeuer talent thou hast
receyued of G O D, vnto the pro-
fite of thy neighbour. Moreover,
besydes that yee can not auoyde
this solution, yet I desire you to
note how the texte it selfe which
I alleaged doth condemne your
vayne obiection: The wordes
are these, Ezech. iii If I saye
vnto the wycked, that hee shall
lye the death, and thou shewe
him not of it, the wycked shall
dye in his iniquitie, but I shall
requyre his bloude of thy hande.
Marke, I praye you, that th

Prophete sayeth not, as you ob-
 iecte, that hee which shuld shew
 the wicked his iniquitie, & doth
 not so, shall perish onely, and the
 wicked himselfe to be saued, by-
 cause his fault was not told him,
 by him whiche take charge too
 teache him. But contrary wyse,
 the wicked shall perishe in hys i-
 niquitie, sayeth God by his Pro-
 phet Ezechiell, and his bloude
 shall bee required of the hande of
 him which shoulde haue instruc-
 ted him in the truth.

If God haue giuenthee sayth
in Chyistes bloud, be not proude
of it, but feare: for sith GOD
hathe not spared the Naturall
braunches (I meane the Jewes
whiche were his electe people,)
sith hee spared not the Angelles
that sinned, but hath caste them
intoo Hell, to be reserved vntoo
Iudgement, sith hee spared not
the

the old worlde, but ouerwhelmed
them with waters, deliueringe
Noe the preacher of righteous-
nesse, take heed least he also spare
not thee. Truth it is that where
fayth is present, no sinne can bee
imputed, but this fayth is not in
thy power, for it is the gyfte of
God. And therfore if thou be vn-
kinde and endeuour not thy selfe
to walk innocently, and to bring
foorth the frutes of saythe, it is
to bee feared that for thyne vn-
kyndnesse God will take it from
thee, and hyper out hys vyneyard
to another, whiche shall restore
the fruite in due ceason, and then
shall thyne ende bee worse then
thy beginnyng. Let vs there-
fore with feare and tremblinge,
seeke our health, and make stable
our vocation and election, mo-
tifyinge our members and man-
of sinne, by exercising our selues
in

1. Cor. 12.

Mat. 3.

Mat. xxi.

med
inge
use=
pare
here
a bee
ot in
te of
c vn=
selfe
zing
it is
vii=
from
yard
toze
then
then
gere=
nge,
table
moze
man
lues
in

in Chzistes pzeceptes, that wee
may be the children of our father
that is in heauen, & felowhepers
with our Sautour and brother
Chzist Iesu.

mat xii.
1. Pet. i.

If God haue gyuen thee ry=
ches, thou mayst not thinke that
hee hath committed them vntoo
thee for thyne owne vse only, but
that hee hath made thee a stuard
ouer them to distribute them too
the profite of the comenite. For
in dede thou art not the verye
owner of them, but God is the
owner, which sayth by the pro=
phete Agge: Golde is myne and
Siluer is myne: and hee hath
committed them for a ceason too
thy hãd, to see whether thou wilt
bee saythfull in distributing this
wyched Mammon, accordynge
to his commaundementes. And
that it so is, thou mayste well
note by the parable of the ryche
man

mat. 5

Aggel. 28

Luc. 16.

mat

man which was clothed in silke
and fared delicatly in this world
and after was buried in Hell.
wherevpon S. Gregorie noteth
that hee was not dampned be-
cause hee despoyled anye other
mannes, but because hee dyd not
distribute his owne: as the pro-
cess of the texte doth also well de-
clare. Wherefore, if we must giue
accountes of all that is gyuen
vs, then haue we little cause to
glozie, but rather too feare and
tremble, and to couste him mooste
happy to whom least is commit-
ted. For God to whom this ac-
countes must be made, can not
bee deluded althogh the worlde
may be blynded.

If God haue geuen thee thy
perfyte limmes and membez,
then gette to some occupation,
and woork wpyth thyne owne
hands, that thy membez which
are

are hole and perſp̄te, maye mini-
ſter to the neceſſitie that lacke
their members. For that is ac-
ceptable in the ſight of God. And
the contrarie ſo deteſtable, that
if thou withdrawe thy members
from aydinge thy neyghbours,
thou ſhalt of god be recoūted for
a theefe, and a murtherer. And
therefore I affirme, that all oure
holy hypocrites and ydle belyed
Monkes, Chanons, and Prie-
ſtes, whether they bee regulare
or Seculare: If they labour not
to preache Goddes woorde, are
thieves and alſo murtherers. For
they maintayne their ſtronge
mēbers in ydelneſſe, which ought
too labour for the proſp̄te of
their neyghbours? That their
perſp̄te Members myght mi-
niſter vnto the neceſſitie of them
that lacke their members. As
the eye muſt miniſter her fruite
of

of sight vnto the feete, handes
and other members whiche lacke
it. Or else, are they in leopards
to perishe at euery pytte, and the
eye gyltpe of theyr destruction
for withdrawinge hir office from
them.

Eph. 4.

And this may wee establishe by
the woordes of Sainct Paule
which sayeth: Hee that dyd steale
let him steale no moze, but rather
laboure with his owne handes
that he may haue to distribute to
them that lacketh. And some doc-
tours do very well expounde it of
certaine persons that walked in
ordinatey, and would not worke
them selues, though they were
hardye lubbers, but liued on o-
ther mennes Charitis, which
thing the Apostle calleth theste
and exhorteith them too worke
wytth theyr owne handes, that
they maye bothe helpe them
selues

lives and other.

And for because some persones
which feeble themselves greued
because they are guilte, wil not
bee content to allowe this exposi-
tion. I wil alleage an other text
of the wyse man, which shall not
only allowe this sentence, but al-
so byte them better. For he saith:
Pauis egentium, vita pauperis
est, qui autem defraudat eum, ho-
mo sanguinis est: That is too
saye: The bread of the needy is
the life of the poore, and hee that
defraunth him of it, is a mur-
therer. This texte holdeth their
noses so harde too the grynde
stone, that it cleane disfigureth
their faces. For it proueth oure
Bishoppes, Abbottes, and spi-
rituall possidionaries double
cheenes and murtherers, as con-
cerninge the body (beside theyr
murtheringe of the Soule, for

Eccle. 34

C. i.

lacke

lacke of Goddes worde whiche
they wilneither preache nor
for any other to do it purely, but
persecute and put them vnto
most cruell death) first they
theeues and murderers, because
they distribute not that whiche
was appoynted them by our
faithfull forefathers, to the
intent it should haue bin ministr
vnto the poore, for then they se
med to bee very vertuous, but
now they bestow it vpon hauke
houndes, hories, &c. vpon gorgeous
apparell & delicate feastes.
And gladd are the poore whiche
they maye gette the scrappes.
They may not haue so much as
a pigge of their owne Sowes,
scant a fether of their owne geese.
For hee that may dispende foure
or fyue thousande Markes
yeare, would thinke it worre to
much if hee gaue. xx. Nobles

which
not suf-
rely, but
onto the
they are
because
whypche
by oure
the in-
ministred
they see-
ous, but
haukes
pon goz-
te feare
e when
appes.
much as
we, no
one goss-
de four-
rkes by
orre too-
obles of

It vnto the pooze, which notwith-
standing are the owners vnder
God of altogether, the ministers
liuyng deducte, which as the A-
postle sayth, hauing their fooode
and clothes to couer them, ought
therwith to be cōtent. And thus
they defraude the pooze of theyr
bzeade, and so are they theenes,
and because this bzeade is theyr
lyfe, as the foresayde text testifi-
eth: hee that defraudeth him of
it, is not onely a theefe, but also a
murtherer.

And when they thinke to be-
stowe it very well, and bestowe
it in buyldinge Palaces of plea-
sure, yet are they therein muche
to bee reprobued. For as an olde
Doctour sayeth, they are in that
popnte woozse then the Deuyll,
for the Deuill woulde haue had
that Chyste shoulde haue tour-
ned stoncs in to bzeade, whiche
C.ii. might

might haue succoured the poore,
and these Buyldeys tourne the
breaðe into stones. For they be-
stowe the good whych should
be gyuen too the poore for their
sustinaunce, vpon an heape of
stones.

Obiectiō. But here they will objecte (as
they are neuer without euasions)
that if they should distribute it a-
monge the poore accordinge as
they are bounde, within a whyle
all would bee spent, and no good
should come of it, nor no manne
know where it is becomene, or
who fareth the better for it.

Solactiō. Wherevnto I answer, that
in deed ye be to wyse for mee, for
sith ye go about to correct Chyik
and to set him to schole and learn
him what is best, it were but
telle for mee to mumble with you.
For Chyistes mynde and com-
maundement is, that we should
distr

poore, and not to holde it
from them. And sayd by his pro-
phet: Woe be to them that couple
and knit houses together, whiche
I doo thinke may iustly be verry-
fied vpon you. Neuertheles this
I dare say, that if a bishop which
maye dispende foure thousande
marke would vnto the poore of
his dioces distribute euery yeare
but the one half giuing vnto one
man xl. shillings, and lending to
another. xx. Nobles to sette vp
his occupation withall, and to
spue and lende as hee seeth need,
he should within v. or vi. yeares
make a flourishing Dioces. And
I thinke verely, that this fact
should moze bee allowed before
God, then if hee had buylded a
M. Abbayes: for Gods coman-
dement ought first to bee done, &
is muche moze acceptable too
 hym, then all the woorkes that

Esai. 5.

C. iiii.

prom

proceede of oure imaginacions &
foolish fantasies.

Besides that, they are thee-
ues and murderers, for with-
drawing their persyte members
from labour, whereby they might
minister vnto their neighbours
necessitie: I speake of as manye
as are not occupied about prea-
ching Gods woorde, for in that
they withdawe their members
fro succouring their poore neigh-
bours, they are theenes. And bi-
cause this succour is called their
lyfe, they are murderers for ke-
ping it from them.

Here our begging orders of
fryers would thynke to bee ex-
empte, bycause they haue not
receyued rentes to bee distribu-
ted. Notwithstandinge, if wee
ponder this Certe well, we shall
finde them condemned as depe
as the other. For they enter in
to

to every mannes house, and with
vnschamefaced beggynge, vllle
them so nye, that in a manner
they leaue nothinge behynde for
the very pooze which are sicke,
lame, creple, blynd, and maymed.
For there is not the poorest de-
solate wydow, but with his faire
flattering, he will so deceyue hir,
that hee wilbe sure cyther of m^{is}-
ney or ware: but deare b^{ro}th^{er}en,
mayntayne ye no suche murthe-
rers, least yee be partetakers of
their sinnes, but rather solowe
the counsell of the apostle, which
chargeth vs in the name of oure
Lord Iesu Ch^{ri}st, that we with
draw our selues from enery b^{ro}-
ther that walketh inordinately,
and worketh not: and biddeth, if
hee will not worke, hee shoulde
not eate.

Nowe, if they objecte that
they liue in contemplacion, and
su-

Study of scripture, and says that
they ought not to bee lette from
that hely woꝝke: for Chꝛist sayd,
that Mary had choyſen the beſte
part, which ſhould not bee taken
from hir.

Therinto maye I make the
ſame anſwere which that holye
father and Abbot S. Hilmane
made. This Hilmane was an
Abbot, an holy man, having ma-
ny monkes vnder him, whom he
tauſed after their prayers (which
were nothinge ſo longe as oure
monkes vſe now adayes, whi-
thinke for their many woꝝdes to
bee heard, lyke as dyd the Pha-
rifeys whom Chꝛiſte rebuked)
hee tauſed them I ſay to labour
for their liuings, accordinge to
the mynde of Dauid. And vpon
a time there came a religious mā
to his Abby, and when hee ſaw
his monkes woꝝking, hee aſked
the

the Abbot why he so vsed them,
and why they gaue not them sel-
ues to holy contemplacion, say-
ing, that Marie had choosen the
best part. The Abbot made few
woordes, but gaue this monke a
booke, and sent him in to a Cell
to be there occupied in study and
contemplacion. And at Dynner
tyme the Abbote called all hys
monkes to meate, and let him sit
in cōtemplacion. After none whē
hee began to waxe very hungry,
hee came out agayne to the Ab-
bot Siluane, and asked whether
his monkes had not yet dyed.
And hee answered, yes. And why
called you not mee, quod I monk
to dyne with them? Merely sayd
the Abbot: I thought you hadde
bene all spirituall, and had neede
no meate. Maye quod the
monke, I am not so spirituall,
no, seruente in contemplacyon,
but

but that I muste needes eate.
Merely sayde the Abbote, then
must you also needes worke, for
Marie hath the neede of Martha.
When the monke heard that he
repented, and fell to worke as
the other dyd. And I woulde to
God that this aunswere woulde
cause our religious euen so to do,
& to fall to work, that they might
succour their needy neighbour.

And as touching their studie
in Scripture, saint Austine say-
eth: how shalt thou better learne
to vnderstande the Scripture,
then to gorynge about too fulfyll
that thou there readeest? And if
thou go about to fulfyll it, sayeth
hee, then must thou worke with
thy handes, for that doth Saint
Paule teache thee. Of this I
haue compyled an hole Booke,
whiche if god haue appointed me
to finishe it, and set it forth, shall
be

be a rule of moze perfection vnto
our religious then any that they
haue vsed this hundzeth yeare.

The conclusion of this trea-
tyse, that no fleshe shoulde re-
toyse, but feare and tremble in
all the giftes that he receyueth
The.iii. Chapter.

Here mayste thou perceyue,
that no man lyueth but hee
may feare and tremble, and most
hee may feare to whom moste is
committed, for of him shall much
bee requyred: and much are wee
bounde to thanke **G O D** in all
thinges. For of oure selues wee
haue nought but sinne and va-
nitie, but thozowe his gracious
sauoure haue wee all goodnes,
and bee that wee be. And sith all
oure goodnes commeth of hym,
wee muste agayne bee thanke-
full

ful vnto him, and keepe his com-
mandements. For else we may
feare least he take his gyfts from
vs, and then shall wee receyue
the greater damnacion.

If thou haue receyued the
knowledge of his worde, giue
him thanks and bee a saythfull
minister thereof: for else hee shall
deliuer thee vntoo thyne owne
phantastical rimaginacions, and
cast thee heablyng into a heape of
heresies, which shall bringe thee
into vtter destruction.

If hee gyue thee sayth in hys
worde, gyue him thanks, and
bring forth the fruytes thereof in
due ceason, for elles he shall take
it away from thee, and send thee
into finall desperacion.

If hee gyue thee ryches, then
gyue him thanks, and disperse
tute them accoordinge to Gods
commandement, or els hee shall
take

take them from thee (if hee loue
thee) either by theenes, by water
by death of catell, by blasting thy
fruites, or such other scourges, to **Esa. 7.**
cause the loue him, because hee **Ier. 7.**
would alienate thyne hart from
them: this I saye hee will do, if
hee loue thee, to make thee patte
thyne whole trust in hym, and not
in these transitorie thinges. But **Ier. 12:**
if hee hate thee, then will he send
thee greate prosperitie and en-
crease them plentifully, and give
thee thy heauen in this worlde,
vnto thyne euerlasting dampna-
cion in the lyfe to comyn, & ther-
fore feare and take good heed,
whyles thou hast leysure.

If thou aske mee what hys
honoure, prayse, and thanks
are? I aunswere, that hys ho-
nour, prayse, and thanks, is
nothyng else, but the fulfill-
ing of his commaundementes.

A

If thou aske me what his com-
maundementes are, as touching
the bestowynge of thy goodes:
I aunswere, The commaunde-
mentes are that thou bestow the
in the wythes of mercy, and that
shall bee laye to thy charge at the
day of iudgement. Hee shall aske
you whether you haue fedde the
hungrie and gyuen drinke to the
thirsty: & not whether you haue
buylded Abbayes oz Chaunte-
ryes. Hee shall aske you whether
you haue harbozed the harboz-
les, and clothed the naked, and
not whether you haue gylded y-
mages oz giuen coopes to Chur-
ches. Hee shall aske you, whe-
ther you haue visited the sicke, &
gone to the prisoners, & not whe-
ther you haue gone a pilgrimage
to wallingham oz Cantorbury.
And this I affirme vnto thee, &
if thou buylde a thousand Cloys-
ters

sters
chalic
all the
and el
whom
richin
these
bestor
bee at
take
that
If
perfy
then
vse th
body
bour
hee
oz my
thee,
vling
mely
he ha
who

sters and gyue as many copes & chalices to churches, and visite all the pylgrymages in þe world, and espiest and seest a poore man whome thou myghtest helpe, perishing for lacke of one grote, all these things whereon thou hast bestowed so much money, shal not bee able to helpe thee. Therfore take good heede, and say not but that ye be warned.

If God haue gyuen thee thy perfyte lymmes and members, then gyue him thanks, and vse them to the tarynge of thy body, and preserue of thy neyghbour. For els if God loue thee, hee wyll sende thee some mayme or myschiefe and take them from thee, that thy negligence & none vsing of them bee not so extremely imputed vnto thee. But if he hard thee, hee shall kepe them whole and sounde for thee, that
the

Act. ii.

Act. 18.

the none bſing of them maye bee
thy greater dampnacion. Ther-
foze beware and feare, gyueinge
him thankes accoꝛding too hys
commaundements. For we are
hys Creatures, and are muche
bound to him that hee hath gy-
uen to vs our perſyte members.
For it is better for vs too haue
our lymmes and to worke with
them, diſtributing to other, then
that other ſhoulde diſtribute vn-
to vs. For it is a moze holy thing
to gyue then to take: yea we are
much bound vnto hym althoughe
hee haue made vs imperfyte and
mutilate. For wee were in hys
handes, as wee are yet, to haue
done with vs what ſoeuer hadde
pleaſed hym, euen to haue made
vs the byleſt creature vppon the
earth.

I haue reade of a Shepheard
whiche keepinge his ſheepe in the

ſielde e
when
and con
ture v
hee fell
piteous
shop by
when
foze lan
hoſe a
his gre
red the
weepe
warde
haue g
many t
uer ſo
as to t
what
quod
toad-
is that
ſayd th
ture of

felde esloped a fowle Code, and
when hee had well marked hir,
and conferred hir shape and na-
ture vnto himself and his nature
hee fell a sweeping and cryed out
piteously. At the last came a Bis-
hop by ryding right roially. And
when hee sawe the shepheard so
fore lamentinge, hee raynde hye
hoyle and asked him the cause of
his great wailing. Then answer-
ed the shepheard: Merely sye, I
weepe for myne unkindnesse to-
warde almighty GOD. For I
haue gyuen thanks to God of
many things, but yet was I ne-
uer so kynde sith I was bozne,
as to thank him of this thinge.
What is that sayd y bishop? Sye
quod hee see you not, this fowle
ood: yes quod the bishop, what
is that to the purpose: Merelye
sayd the shepheard it is the crea-
ture of god as well as I am, and
D.i. god

God might haue made mee euen
suche a foule and vnrrasonable
beast as this is, if it had pleased
him, and yet he hath not done so,
but of his mercy and goodnes he
hath made mee a reasonable crea-
ture, after his own shape & lyke-
nesse, and yet was I neuer so
kynde, as to thanke him that he
had not made me so vyle a crea-
ture, which thing I greatly be-
wyle, and myne unkyndnesse
causeth mee now thus to weepe:
with that the Bi shop departed,
and I trust learned to doo there-
after. And I beseeche God, that
wee may so doo, and be y sayth-
full followers of our Sauoure
Christ Iesu, to whome bee
praysse, honour, and glo-
rye for euer. Amen.

C
drawn
to reach
and



hee crea-
owne p-
set thes-
dwell &
their L-
and hon-
But
vnto G-
pyled an-
maunde
liane be-
foze was

CAn introductiō

to drawne out of holy Scripture,
to teache a man willingly to dye,
and not to feare death.



When the onely eternal & almighty God had created and made heauen and earth, and al manner of beasts hee created also man, after his owne ymage, Adam and Eue, & set them in Paradise, there to dwell & liue immortall, to knowe their Creator & maker, to serue and honoz him.

But man was disobediente vnto God his Creator, hee despayned and transgressed his commandemente, and committed vniuersall sinne befoze his eyes. And therfore was hee deiectione & cast out of

D. 11 P. 1.

Frith, J.

Paradyse, and put in this world
which was nowe vnto him no
paradyse, pleasure, but a bale of
teares and miserie, wherein hee
must lyue in labouring, and ear-
ning his lyuing paynfully wth
the sweate of his body, being sub-
iect vnto all miserie, and yet at y^e
last must needes dye, before hee
can returne vnto his maker, fro
whence hee came. And so by syn,
death is comme into the worlde,
and that vnto all mē (in so much
that no man lyueth without sin)
and it is prouyded that man shal
once dye, and after death com-
meth Iudgement, as sayeth S.
Paule.

We knowe then that this is
the will and ordinaunce of God
vpon vs, and therefore oughte
wee meekely and willingly too
obeye vntoo thys prouylsion of
God, to the intent that by suche

a corpe
wee m
wee ob
newe d
dye bo
Euen
Adam
were b
body.

For
then m
obedie
dinaur
good h
this tē
sooner
in our
else in
know
it for a
and th
none o
the dea
some o

a corporall death ioyfully taken,
 wee may bee assured. And that
 wee obtayne not agayne (by a
 newe disobedience in resisting to
 dye bodily) the death of the soule
 Euen as by the disobedience of
 Adam, wee haue optayned and
 were brought to the death of the
 body.

For this cause should a Chri-
 sten man dispose him selfe to bee
 obedient vnto god in this his or-
 dinance, willingly and with a
 good harte to wayte and receyue
 his tēporall death in what time
 whener it doth come vnto vs, be it
 in our youth, or in our old age, or
 else in the myddes of oure lyfs,
 knowing that wee doe chaunge
 it for a ylt a thousand fold better,
 and that it is God himselfe, and
 none other, which doth sende vs
 the death, either by sickness or by
 some other meane. And that bee
 D.iii. which

Whiche suffereth not a sparrowe
to light on the ground without
his power and pleasure, will not
then suffer any Christen manne
whiche beleueth and trusteth in
him, to be sicke, or to dye, but it
werchis singular will and ordi-
nauce. As hee saith in the .x.
Chapter of Mattheue: yee are
better then many Sparrowes,
for if I doe this to Sparrowes,
how much more then shall I do
for you, As it is also sayd Sapt.
xii. God taketh great care for vs
and disposeth all thinges accor-
ding vnto his godly will.

Nowe, to come vnto this glad
mynde to dye, is euery man in-
structed in this treatyse hereafter
written, and howe hee maye ob-
tayne it of God, which onely can
grue it: for as S. James saith:
Every good gifte and euery per-
fyte gyfte commeth downe from
the

the fat

Articles
to drar
not dy
will.

Th
sinne, &
quiter.

Th
ment o
gyue a
and of

Th
whiche
wheth
death.
comon
thinge
wheth
dead:
with g
her eaf

the father of light.

There are threepzincipall articles whiche are an occasion for to draw vs backe, that we shuld not dye ioyfully and with a good will.

The firste and pzincipall is sinne, wher the conscience is not quiet.

The seconde is, the Iudgement of GOD, where we must gyue accomptes of our woꝝdes, and of our woꝝkes.

The thyrde is ignozaunce, whiche is, that wee knowe not whether wee shall goe after our deathe. And of this commeth a comon saying: It were an easy thinge too dye, if one did knowe whether he shuld go after hee is dead: these threepointes wil we with gods helpe, speake more of hereafter. The first article.

The

Frith, J.

The first sinne, whiche
all wayes byteth & gnaweth
with our consciences,
with great thought
that we haue not sufficient satisfied
for our sinnes fearing least
they be not forgiven, for because
that we haue not feeling in our
selues nor outward knowledge
to certifie vs that they be pardoned
vs. And therefore runne we
euer before hande crying and
greatly desiring to prolonge our
death, and to lyue longer, trusting
to doe yet many moore good
workes by the which wee maye
perceiue and know that we haue
satisfied & obtayned remission of
oure sinnes, wherfore, as it is to
be iudged, a great parte of Christian
people haue desired to satisfie
for their sinnes, and to obtayn
pardon, as it appeareth by them
that

that at the making of their Te-
stamentes, ordeyne a certayne
nombze of masses to be songe for
them. And some there haue bene
that haue founded Abbeyes and
Monasteries, with other houses
of Religion, to the intende, that
they would bee partakers of the
good deedes of monkes, Fryers,
and pzeestes, of their abstinence,
and fasting, of their doctrine and
merites, for to supplie the negli-
gence of theyz own woorkes, by
such good deedes and merites of
other men.

And it is greatly to be lamen-
ted, that so many of Chrysten
people are so euill instructed and
taught, that they are ignoraunt,
and knowe not that they oughte
euely to seeke and searche theyz
health, remission, and satisfac-
tion of theyz synnes, at the wo-
rkes and merites of Iesu Christ,
and

Men seeke
to be sa-
ued by o-
ther, then
by Christ

and not at their owne Deedes,
neither at the workes nor dedes
of any other man. As & late the
Prophete sayeth in the parson of
God, I haue pressed the wyne-
presse (sayeth hee) alone, and of
the people was there no man w
me. Now yf it though it be so that
Jesus Christe hath satisfied for
vs, and hath obtayned for vs the
remission of all oure sinnes, yet
therefoze ought no man to think
that we of our part should do no
workes.

Wee should alwayes be dylig-
ent to doe good workes, to ex-
ercise and increas in vs daylye
both fayth and charitie, flyinge
sinne, crucifying and resisting the
euill concupiscences of our flesh,
and mortifyinge them, all oure
lyfe longe, and too watche dili-
gently, that the Deuill, yf he would,
nor the flesh doe not seduce vs,
prap:

prap:
tree
his
one
bret
also
don
nee
bod
Ch
his
but
2
tak
all
too
rem
too
thy
mo
me
bitt
for
the

praying vnto god faithfully and
trewly, and without ceasing for
his helpe, and not for oure selues
onely, but also for our Chrysten
brethren and sisters, we should
also helpe and succour our neigh-
bours in all thinges whiche are
needefull vnto them, as well in
bodye as in soule, euen as Iesus
Christ hath ayded vs, and done
his good workes, not for himself
but for vs.

But in any wyse wee muste
take heede, that we doe none of
all these aforesayde thinges for
too haue healthe, or for to haue
remission of oure synnes, or for
too satisfie for our offences, for
thys partayneth onely vnto the
workes and merites of our Sa-
uiour Iesus Christ, and to hys
bitter passion and death. There-
fore vnto him muste wee ascribe
the remission and satisfaction
of

**I canse
to loue
Christ.**

Ioha. ii.

of all our finnes. And for that
ought we to loue hym al our lyfe
longe, to honoure him, too serue
him, and too gyue him thanks :
the which (as sayeth Saint Ioh-
han) loued vs fyrste. In the
whiche, and by the which deare-
ly beloued sonne, god the father
hadde loued vs: And in hym, I
meane in Christe Iesu, thowwe
his blood wee haue redemption,
that is to saye, remission of oure
finnes, as sayeth S. Paule, ac-
cording to the riches of his grace
This thing doth Sainct Paule
and all the holy scripture declare
abundantly vnto vs, both in the
old and also in the newe Testa-
ment, affirming that **IESUS**
Christ is the lambe of god which
was offered for vs, and hath on-
ly putte away the finnes of the
worlde, of the whiche if it please
God, we will somewhat declare.
And

And firste wee will begynne
wth the prophete Esay which,
speaking in the personne of god,
sayeth: I am, I am the same, say-
eth the Lord, which putteth a-
waye your sinnes for myne own
sake, and will remembre thynne
iniquities no more. Also, it is
spoken by the prophete Osee, say-
ing: Out of the power of death,
sayeth the Lord, I shall deliuer
them, and from death will I re-
deeme them. And agayne, in an
other place: God sayeth by hys
prophet Esay: I am the Lord,
and without mee there is no sa-
uour. It is also spoken by the
Apostle, in hys Epistle to Ti-
mothe: This is a trewe sayinge,
sayeth hee, and of all men wor-
thy to bee receyued, that Iesus
Christe came in to the worlde,
to saue Sinners. And agayne,
the prophete Esay sayeth, speak-
ing

Esai. xlii

Ose. i

Esai. 43

1. Tim. 3

Esa. 45.

Act. 4.

King still in the person of God :
Am not I the Lorde, and there
is no God but I. I will God, &
there is none that saueth but I.
Also it is sayde in the Actes of
the Apostles : This man, mea-
ning Christe, is the stone refus-
ed of the Builders, whiche is
made the chiefe corner stone, ney-
ther is there health in any other,
nor yet any name giuen to men,
wherin we must be saued.

Now, we must know that faith
and confidence in the woorde of
God, doth bring vs vnto this
knowledge of Gods promyses,
to the which wee ought onely to
giue heed, and by a strong fayth
cleaue faste, and in no wyse flee
from them, wylte thou the know
whether thy sinnes be forgiven,
and pardoned thee or no : thou
oughtest not to beleue me, though
it were so that I promised thee
they

they
yet alle
how h
and the
would
all the
good in
myse to
for thy
too bel
to desir
thingen
but the
and his
resorte
and the
of thy s
cessary
cere wo
clared
les in t
vnto th
must th
the wit

they were pardoned thee, neither
yet also a thousand men with me
how holpe so euer they bee : yea
and though it were so, that they
would or coulde gyue vnto thee
all theyr holynes, merytes, and
good workes, and woalde pro=
myse to gyue their soule in gage
for thyne, yet oughtest thou not
to beleue them, neyther yet
to desire in thy mynde any suche
thinges. For that is none other
but the denying of Iesus Christ
and his merites. But thou must
resorte to the woorde of God,
and there heare the forgiveness
of thy synnes. For fyrste it is ne=
cessary, that the pure and syn=
ner woorde of G O D bee de=
clared vnto thee, and his promys=
s in the holy scripture shewed
vnto thee. And then afterwarde
must thou wholy consense vnto
it with thine hart that y^e woorde
of

of God is trewe, and that he will
not fayle of his promyses, but
will fulfill them vnto thee to the
uttermost poynte, if it bee so that
thou canst fynde in thyn harte,
vnfaynely to beleue in him, that
he is the God of mercy and righ-
teousnes, then mayest thou by
this meanes quyet, and comforte
thy Conscience, belceuinge that
God which by his woorde hathe
so sayde & promysed thee. whiche
is saythefull, iuste, and can not
lye, yea and that hee is also able
to performe all that hee hathe
promysed.

And if it bee so that thou canst
not so soone beleue after the
hearing of Goddes woorde, then
muste thou diligently praye vnto
G D to gyue thee faythe,
for it is hee onely that can gyue
thee this faythe, as sayeth our
Saulour Chyrlie: No man can

Joan vi.

come

come to
no man
my fath
him, pr
harte, a
surely t
nient, h
not say
praye sa
tayne p

But
optayne
there m
ceede an
knowle
pupla
too repe
soze in t
howe w
made th
full pur
uer moz
of G D
wayne in

onse to mee (sayth hee) that is,
no man can beleue in me, except
my father which sent me, do draw
in, pray therefore with a good
harte, and no doubt of it, hee will
surely heare thee in tyme conue-
nient, hee hath promysed and will
not faile but keepe his promise,
saye sayth hee, and yee shall ob-
tayne your desire.

But before that thou canste
obtaine remission of thy sinnes,
there must certayne tokens pro-
ceede and goe before, that is, to
knowledge thy selfe a great and
vnsauant sinner, and therefore
to repent and bee vnsaynedlye
in thyne harte, consideringe
howe wretched that sinne hadde
made thee. And then to haue a
will purpose and will in thee, ne-
uer more to sinne, by the grace
of **G O D**, but to take an other
waye in keepinge of the Lawe
C. l. of

Cease not
to pray, if
thou canst
not beleue
at the first

Frith, J.

of God and obseruing of his will
and pleasure. And then at a cer-
taine tyme if it be so that thou
bee altered and turned in thyne
hart vnto God and his worde,
(whiche thou eyther hearest oz
readest) that thyne harte repen-
teth earnestly of thy sinnes, as is
sayd afoze, then hast thou a very
good beginning. See that thou
cast not that from thee, but praye
vnto the Lorde diligently, that
hee will preserve thee still in such
a good mynde. And looke that
thou exercise thy selfe more and
more vpon his comfortable pro-
myse. And by such meanes with-
out faulte, thou shalt obtaine re-
mission of thy sinnes.

And if it bee so that thou canst
not so soone beleue, oz bee assu-
red that thou haste forgiveness
of thy sinnes, yet dispayre not,
but holde thy selfe firme and
sted;

stedfast
and be-
nente
foz m-
pardon
God, a
quickly
keepe
intent
more d-
that hee
soe has
whethe
not dou-
myse, al-
pelong

And
our begi-
fynde in
(sayeth
dome of
doe pena-
leue the
much to

stedfast put thi trust in his word
 and hee will gyue it thee in a cō-
 sent tyme, as is befoze sayde.
 For many tymes the synnes bee
 pardoned and forgotten wyth
 God, and yet hee gyueth vs not
 thynkly the grace to feele it. Hee
 keepeth it yet hid from vs, to the
 intent that wee should praye the
 more diligently, and for bycause
 that hee will proue the faith that
 wee haue toward him, and to see
 whether we will be stedfast, and
 not doubte in his word and pro-
 mise, although he for a ceason do
 delonge and defer it.

And euen so did our Saup- Mat. 2.
 begin his preaching, as wee
 finde in the gospell. The tyme
 sayeth hee) is come, the King-
 dome of God draweth nyghe,
 do penance, or repent, and be-
 lieue the Gospell, which is as
 much to saye as. Amende voure
 E. ii. selues,

what the
gospell is.

selues, take another lyfe, and be-
leeue these ioyfull tydings, so
shall yee all bee forgiven, & your
sinnes forgotten: for this worde
Euangelion, that is to say, Gos-
pel, is a Greeke word, and is as
much to saye as good tydings or
a ioyous message.

It was surely ioyfull newes,
and glad tydings, when worde
came into the worlde, that the
tyme was come, in the whiche
was borne the true Messias, and
hee came that was looked for so
many thousand yeares, & wait-
ted for of so many Prophetes: &
which glad tydings he did bring
himself into the worlde, that sin-
ners and Publicanes which be-
leeued, were deliuered from their
sinnes, hell was broken, heauen
was opened, deathe was iud-
ged, the Deuyll banquished, &
the pure kyngedome of God at
hand.

hande.

The ioyfull tydings did hee
confirm by maruelous signes &
miracles here vppon the earth,
sealing them with his bitter pas-
sion and death which was hym-
selfe, onely the perlyte Sacrifice
for the sinnes of the worlde, too
reconcyle afterwarde eternallye
vnto his heauenly father, the ge-
neracion of mankynde, whiche
befoze was vtterly lost. In such
wyse hath hee reconciled vs, that
what so euer a Sinner cometh
too receyue this ioyous newes,
and beleueth vnfaynedly, tur-
ninge hym selfe from his euill
lyuinge, all his offences are par-
doned him and forgotten, and
all his synnes are layde vppon
the Lambes backe, for hee it is,
that was an offerynge and Sac-
rifice for them, and hath bozne
them with his crosse, payinge

C.iii.

all

all him selfe, and makinge ful sa-
tisfaction for them.

And of good right both our
lord name here this time of grace
to be the kingdom of God in the
which tyme such a grace is plen-
tie, and given to man, that syn-
ners lost and dampned, may eve-
ry hower returne to God, and be
receyued unto suche a suer & cer-
taine grace, having pardon of all
theyr synnes and misdeeds, for
all are forgotten: man is made
the sonne of God, beire with Je-
su Christ, and of his kingdome
everlasting.

And that this is true by the
will and promise of the Al-
mighty Creator, one may shewe
clearly by the holy Scripture.
Notwithstandinge, wee will
but onely shewe a fewe places,
for to declare that synne shoulde
let vs no more, to desyre for to
dye

dye ioyfully. First, God sayeth in
Esa. xlii. I haue sworne by myne
owne selfe, that the word of righte-
ousnes and truth shall go forth
of my mouth, and it shall not re-
turne vnto mee agayne in bayne
Hieremie also, in the parson of
God sayeth, I watche vpon my
worde, for to fulfill and accom-
plishe it. Also Saint Paule sayeth 2. Tim. ii.
Iesus Christ remayned al-
wayes saythfull and can not be-
nye himselfe. And in many other
places hee sayth the same.

Laste of all, if thou wilt op-
tayne any thing of GOD, or bee
at peace with him, thou muste
counte him almighty and trewe.
And alwayes where thou syn-
dest his worde and his promise,
that thou be surely certified and
doute nothing, but that it muste
needes come too passe, euen as
his worde hath sayd: And there
shall

shal neuer be faulte noz delusion
on his part. Now there remay-
neth no moze but that thou hold
him not for a lyer, oz counte his
wordes faile.

Above all thinges, thou muste
gyue him this honoure, that hee
hath powerte perfozme al thinges
that he promyseth, and that he ca-
not lye, for what thing canst thou
aske or optayne of God, whom
thou heldest for a lyer? And
what other thinge is it then too
hold him for a lyer, when thou
hearest his pure word, which co-
meth out of his mouth, spoken
vnto thee, and thou beleuest not
that it shal so come to passe vnto
thee, as it promyseth?

And for this cause searche thy
conscience before all thinges di-
ligently, how great a sinne this
unbelieve and mistrusting of god
is in thee, that thou holdest hym
for

for a lyer, that thou canst not e-
stablish the thi selfe and beleene his
wordes that are so cleare, know-
ledge therefore and lamente this
desperation so great in thee, that
thou art so slowe, so dully and so
farre without vnderstanding &
writte, that thou canst not beleue
God himselfe, and that thou hel-
dest the eternall veritie for a fa-
ble and a lye.

Praye with the father of him
that was possessed with an euill
sprite, sayinge : Mayster, succor
my vnbeleue: praye I say, and
cease not, and hee shall gyue it
thee, hee can neyther lye nor dis-
ceiue any man. And holde this
thinge alwayes for truthe, and
stedfastnes, that where so euer
thou fyndest in the holy scripture
the promise of GOD, that kepe
and holde, euen as sure as it wer
in thyne hande. Sooner shall
heauen

heaven and earth perishe, then
that Gods worde shall not come
to passe, and bee accomplished
vnto them that surely trust in it.
Then after that thou hast giuen
this honour vnto God, that thou
stakest nothing at his worde
and promises, but that thou holde
dest them for very truthe, consi-
der his sayings and sweet pro-
mises which it hath pleaseth him
to promyse vs, and thou shalt
finde them so manye, yea and so
goodly, that thou shalt bee con-
forted, and haue such consolacion
on all sydes, that thou shalt not
feare death, nor the deuill, nei-
ther any thing in heauen, earth,
or hell. Of the which promises,
we will here note some places of
the scripture to our purpose, for
to shewe thee a meane to search
further; and if thou seeke wyth
a

a tr
fin
So
dan
to f
ther
com
den
ker
pell
the
to it
ten
ued
to sa
to b
dan
bou
deat
soul
exce
out

a true hart and intent, thou shalt
finde what is promised thee.

Firste, our sauiour saith: The
Sonne of man is not comme to
dampne the soule of man, but for
to saue it, hee sayeth also in an o- **Luc. xi.**
ther place, The sonne of man is **Mat. x.**
come to gyue his lyfe for the re-
demption of many men: hee spra-
keth also manifestly in the ghos-
pell of John these woordes, God **John. iii.**
the father hath not sent his son
to iudge the world, but to the in-
tent that the world might be sa-
ued by him. Now, what is this
to saue, saue, and not iudge, but
to bee deliuered from death and
dampnation where as wee were
bounde to sinne, for sinne is the
deathe, and dampnation of the
soule.

Nowe hee can not saue vs,
excepte that synne bee fyrst put
out of vs, for as longe as sinne
abye

Synne is
dānacion.
Joan. 3.

Roma. 3.

abydeth in vs, so longe abydeth
death and damnacion. The scrip-
ture sayth therefore, that for this
cause appeared the sonne of God
to loose the workes of the De-
uill, &c. Seeing then it is so that
Jesus Christe is come into this
worlde for to take awaye synnes
and loose the workes of the De-
uill: seeing this (I saye) is his
intent of Jesus Christe can not
faile, for his message, as ye knew
well, abyde cuer syzme and true.
Then hath hee without doubte,
put away synne, and dampnacion
from all them that trust cōstant-
ly in hym and beleue that it is e-
uen so.

But this cometh by him only,
of his pure grace and mercy by
the benefites and merites of him
selfe, which is our onely Saup-
our, without anye other meane
or merite, for hee onely is the
Lambe

Lambe of G O D, which hath
taken awaye the sinnes of the
worlde, euen as Peter sayde vn-
to the Jewes, in the.iii. Chap-
ter of the Actes. There is no
health in any other, neyther is
there any other name giuen vn-
to men whereby they might be
saued, but onely the name of Je-
sus Christe: hee sayeth himsele
after that hee was risen from
death vnto his Disciples: It
must needes bee (sayd hee) that *Luc. xiii.*
Christ suffer death, and that hee
rise agayn the third day. And
repentance and remission of sins
bee preached in his name too all
Nacions, and to all Gentyles.
These are very comfortablen
words and sayings spoken of
God himsele, which is the
eternall veritie: therefore
should we set them in the
depeft of our harts, & trust
stedfastly to them. Also
Saint Paule

Paule in the ii. chap. to the Col-
lossians sayth, God hath quench-
ed vs with Iesus Christ, par-
doning vs all our sinne, and hath
put out the Obligation made a-
gaynst vs in the lawe written,
and that hath hee taken out of y^e
waye, and hath fastened it on his
crosse. what meaneth he by this?
but that Iesus Christe hath put
awaye the Obligation, of oure
debte, that is too saye, that wee
ought for our sinnes, and hath ta-
ken it awaye with him on the
crosse, and payed bitterly for it.
The which also is with vs and
will succour vs, In case that we
believe his worde, and that wee
can esteeme his bitter passion, &
his merites so mighty and of so
great valure, that it is able too
optayne for vs these afore sayd
thinges.

The prayer of our Saviour
Je

Jesus Christ, which prayed vnto
to his heavenly father is heard
and abydeth herde for euermore,
when he prayed thus with many
other wordes: O heavenly Fa-
ther, I praye not onely for these **John. 17.**
my Disciples, but for all these
that by them shall beleue on my
name, wherefore this toucheth
every one of vs, so farre as wee
can beleue and conceue so in to
our hartes. Also S. Peter in
the x. chapt. of the Actes of the
Apostles sayeth, Jesus Christe
hath commanded vs to preache
and witnes vnto y people, that
hee is ordayned Iudge of the
quicke and dead. And of him say-
eth Peter thus much more: All
the prophets beare witnes, that
thorowe his name, all they that
beleue in him, shall receiue re-
mission of their sinnes. S. Paul
sayeth moreover: hym whiche
knew

2. Cor. v.

knew no sinne for our sakes that
we by his meanes should be that
righteousnes which before God
is allowed.

Goddess
righteous
nes.

Beholde the iustice and right-
tuousnes whiche God deman-
deth and requireth, for he requi-
reth noe other righteousness or
goodnes, then onely that whiche
abydeth, and trusteth surely up-
pon the righteousness and me-
rites of Iesus Christ, not regar-
ding or knowing the rightous-
nes or iustificacion that manye
doe seeke in their owne workes.
Ye haue it also euen lyke wyse in
the thyrde Chaptyer too the Ro-
maynes, Wee knowe that what
soeuer the law sayeth, It sayth it
to the which are vnder the law:
because that our mouthes might
bee stopped, and all the worlde
bee subdued vnto God, bycause
that by the deedes of the Lawe,

na

no flesh shall bee iustified in the
sight of God, for by the law com-
meth the knowledge of synne.

Now verely is the righteousnes
that commeth of God, declared
without the fulfilling of the law,
having witness y^et of the lawe of
the Prophetes. The rightuous-

nes, sayeth hee, no doubt which
is good befoze GOD, commeth

by the fayth of Iesus Christ, vñ
to all and vpon all them that be-
leeue. For there is no difference.

All haue sinned and lacke the
praple, that is of valure befoze
God, but are iustified freely by
his grace, thow the redempti-
on that is in Iesus Christ, wh^o
God hath made a seate of hys
mercy thow we saythe in hys
blonde.

Wilt thou haue a thyng
more clearly spoken? sayeth he
not playnely that wee are iusti-

f. i.

fied

Fayth iu-
stifyeth.

fied without our merites: euer-
more affirming it to be onely by
the merites of Iesus Christ, by
the riche redemption that hath
bene made by him and in him,
What is this to bee iustified, but
to bee deliuered and made quyte
of sinne: for sinne and righteous-
nes are contrary the one too the
other, and they can not bee one
nyghe another, if I be righteous
or good, I am deliuered from
sinne, and am made righteous
by the iustificacion which befoze
GOD is alowed, as is afore-
sayde.

Can one euer make vs be-
leeue that our synnes bee forgy-
uen vs in suche wyse that they
in our departynge doe no more
trouble our conscience and draw
vs backe from a toyfull will too
dye. For when sin is put awaye
and wee bee iustified thow we

Je:

Jesus Christe, what can death
doe? But no man ought to vn-
derstande by this (when I saye
that sinne is put away, and that
I am deliuered from sinne by
the righteousness of faith) that
I do meane by this there is no
more in vs, or that sinne remay-
neth no more in vs. Truly sin
remayneth alway in vs. But not
so, that it can dampne vs. I say,
that in a Christen man the roote
of sinne, the euill motion and in-
clination to sinne and rancoure
and malice abideth not strong in
him, but departeth neuer wholly
from vs, untill that our fleshly
fleshe be dead, but I saye y^e they
can not dampne vs, for so much
as wee are in Jesus Christ, and
fght agaynst the remnaunte
and bregges of sinne, althoughe
that wee doe wauer sometyne

Sin aby-
deth in vs
but not so
that it can
dampn vs

Rom. vii.

perceyning and feeling that wee
be mightely assayled of the tem-
tacions of the fleſhe. And I ſay
not theſe thinges of my ſelfe, but
Saint Paule ſayeth even the
ſame: There is no dampnation
to them that are in Chriſt (ſayth
hee) which walke not after the
fleſhe, but after the ſpirit.

Then there abydeth in vs al-
wayes the residue and motion to
finne, which would increaſe day-
ly more largely, but wee ſhoulde
not geue him the bydle, nor let
him growe. That euill motion
muſt we make ſubiect vnto vs,
and breake him of his purpoſe,
walking, as S. Paule ſayeth,

Rom. viii

after the ſprite, and not after the
fleſhe. And then there is no dam-
nation in vs, for we are iuſtified
by the ſayth of Jeſu Chriſt, and
delivered from finne, that is too
ſay, from all finnes which might
con-

condempne vs. Neuerthelesse,
there abydeth alwaye in vs the
roote and remnaunt of synne, as
is sayd: Agaynst the which wee
must fyght and resiste all oure
lyues long.

But the victorie remayneth to
our heade Iesus Christ by the
lawe of his holy Spirit, whiche
maketh vs liuely in him & hath
made vs free from the power of
sinne and death. In suche wyse,
that wee shoulde no more feare
eyther death or sinne, throu Ie-
sus Christ, which hath vanquis-
hed and ouercome them bothe,
to our great presyt, and hath re-
conciled vs eternally vntoo his
father: the which, as oure deare
father also, can not but deale mer-
cyfully with vs, for the loue of
our Saviour Iesus Christe his
welbeloued Sonne, and by thys
meanes to putte awaye all oure

F. iii.

sinnes

synnes, as though we neuer
had committed nor done them.
Euen so doth hee promise vs by
his prophete Miche. vii. God is
a God that will shewe vs grace
and mercye, and will turne him-
selfe towards vs, and will putte
away oure iniquities, and will
cast our synnes into the botome
of the sea.

Beholde these comfortable
sayings, for they be certayn, sure
true, and immutable, yea and the
wordes spoken and come forth
from the euerlastinge veritie.
Wherefore what should now let
vs, but that we should be wil-
ling to dye, if we can thus beleue
that we are made iust, good, and
righteous, onely by the merite of
Jesus Christ, and that our tres-
passes are by him, and in hym
taken away, that they can now
no more dampne vs, as is before
said.

sayde. And what remaineth
now, but that wee should threa-
ten death, and not be afrayed of
it, sayinge with S. Paule: **1. Cor. xij**
Death where is thy stinge? **D**
hell where is thy victoꝛye? yea,
wee should yet be moze desyring
of death, as of a thing which ma-
keth vs an end of all our misery,
of the residue and dregges of
sinne, which is deeply grafted
in vs, and wold sayne growe ouer
our heades (if wee looke not wel
to our selues) and holde it sub-
iect vnto vs, and constrainne it
thorow our head Iesus Christ,
by whom wee doo all together.

This is ynough agaynst the
firste poynte, that is to saye, a-
gaynst synne, and the gnawinge
of our conscience, the which is
nowe to vs no moze death, but
thorowe the death of oure Sa-
our

sure it is made vnto vs an in-
trance and beginning of an eter-
nall lyfe. And for a finall conclu-
sion, all the holy scripture is full
of such lyke promises of G D D.
And hee that can not satisfie or
cōtent himself with these places
of the scripture, which wee haue
here alleaged, he may search and
fynde many moo.

The second article.

The second Article, that
doth withdraue vs from
a glad will too dye, is,
the iudgement of God,
where we must giue accomptes
both of our deedes & wordes in
day of iudgement, or when wee
dye. As sayth our sauour Christ
of enery ydell woorde that they
haue spoken, they shall giue ac-
compts at the day of iudgement.
Also

Mat. xli.

Also S. Paule sayth: wee muste
all appeare before Iesus Christ, ^{2. Cor. 5.}
to the intente that every one of
vs receyue according to the wo-
rkes of one bodye, whether they
be good or bad, S. Paule sayeth
more ouer: wee shall bee all pre-
sente before the Seate of Iesus
Christ, and every one shall gyue
accountes for him selfe.

By the which wordes it ap-
peareth playnely, that we muste
giue accōptes before god of oure
wordes & dedes. And these wordes
do appeare to be very difficilte,
and giue vs great feare: & with-
out doute they be rigorous and
fearfull for a sinfull conscience to
beare, for they are y pure wordes
of God, which shall eternally be
accomplished. And for this cause
whan wee beholde oure selues
well, considerynge our wordes
and our workes, and begynne
to

psa xlii.

to thinke of the accompts which
we must geue and render, wee
finde none other thing in vs the
sinne and wretchednes. ypocri-
sie and vanitie bothe before and
behynde. And moreover, besyde
this, wee knowe not halfe the
malice and iniquitie that is in
vs. And the prophet Dauid did
accomplayne and praye piteful-
ly sayinge: O Lord who percei-
ueth his sinnes: cleanse me from
myre and known iniquities.

For these and such lyke wo-
des of God, we flye backward,
fearinge greatly suche a terry-
ble accomptes and iudge, desi-
ring euermore to haue our lyfe
prolonged, principally because
it is written, that in the sight of
GOD, no man shall bee found
innocent or faultles. The which
thing also Dauid fearing, sayde
in his prayer: O Lord, enter
not

not into Iudgemente with thy
Seruaunt, for no man lyuynge
shall bee founde righteous in thy
syght: Ipkewyse the holy Pro-
phete Esaye: O Lorde (sayeth
hee) wee are all made vncleane,
and all our righteousness bee as
a clothe which is arayed or soy-
led with the flowers of a woo-
man.

psal. cxlii

Consydering these and such o-
ther lyke scriptures, and regar-
ding the grounde of our harte, &
afterwarde coming to remember
the accomptes that we shall giue
we are waiteing, doubtful hea-
ry, and troubled in our hart, and
conscience. And principally whā
this accompt seemeth to be nigh,
yea and at our doze, & that death
beginneth to thzeatē vs by some
great syckenes, therefore desyre
wee to lyue longer, hopinge too
make greate amendes for oure
syns

finnes (and to merite yet muche
more) then wee haue done afore
tymes, and then shall our consci-
ence be betetr disposed to peeke
these accomptes.

And in this maner are manye
people saze abused, for there was
neuer man so holy, that was able
to render or giue such accomptes
by exterior outward woorkes
befoze God. Thou shalt doo thy
woorkes, and art bound to do the,
not after the fleche, but after the
spirit, to tame and crucifie in the
crosse with Iesu Chrust our head
this synfull rebellious fleche, or
elke we shal be none of his mem-
bers, and haue no parte wyth
him.

Mat. 18

But by these meanes yee shall
not make your rekening cleare,
but are bounde yet with great
debtes, and shall come behynde
hande wel ten thousand poides.

For

For ye heard what the Prophet
I say sayeth here before, that all
our righteousness, that is to say, **Esa. 63.**
all our good woordes are before
God, as a filthy or soyled clothe
with the flowers of a woman. **Luc. 17.**

Remember well the woordes of
our Sautour Christe, when yee
haue done all things (saith hee)
that are commaunded you, yet say:
We are vnprofitable seruantes.

Consider now, how nigghe
thou hast done all things that is
commaunded thee, and loke thou
how much thou lackest in accom-
plishing all that is commaunded
thee, and so much art thou worse
then an vnprofitable seruant.

Nowe, the very ttruth is that
thou hast not done the hundredth
parte of that which was com-
maunded the.

What name then shall one giue
thee? There is no name enugh
ynough

ynough for thee, where become
then thy good workes or thy me-
rites the which thou thinkest to
gather together for too comine
and giue thy accomptes? where-
in also thou putttest thy truste,
desyryng to haue thy lyfe prolong-
ed that thou mayst yet do mo.

Consydre how farre wyde
thou arte nowe and knowe for
certayne that by no maner of
workes that thou canst do thou
shalt bee able to rendre and per-
forme these accomptes, nor no
manne that is bozne vppon the
Earth, how vertuously so euer
that he hath lyued. The longe
lyfe that thou requyrest and too
bee healed of thy sycknesse, can
not optayne thee this. Then
is this yet all one thyng and
perauenture worse, yea though
thou shouldest lyue longer, for
the longer we lyue, the more and
more

more encrease the tale and nom-
bre of our sinnes and iniquities.

It was surely the deuill
that dyd fyrst bynne this sayng
in to the Earth. The longer we
lyue, the more we merprie: yet
sayth he truth and lyeth neuer a
whit, for we do merprie in dedde,
but it is heil where as he wolde
vnder the colour of holines that
as long as the breath is in vs,
we flee backe from God: and
dye in greate resystence and dis-
obedience of God. And so dothe
hee leade vs and drawe vs vnto
suche a great synne, specially in
oure ende, too the entent that
we shoulde haue this great sinne
of false merite besyde the feare
of our accompte. And this synne
was neuer knowne at tyme, for
it was couered vnder the shad-
dowe of goodnesse and verue
to merite it selfe more and more.

Sathanas meaning was, that
we should merite hell, but wee
seek enermore for heauen by our
merites.

Shewe me, wherein are you a-
mended, since your laste sickness,
when ye thought that ye should
haue dyed: ye are now ten times
worse, haue yee not well meri-
ted: for a conclusion, the longer
that we lyue, the more we do of-
fend God, and the sooner that we
dye, so much the sooner doo wee
cease to displease God. Therfore
exerceyse thy selfe in thy fayth by
pon the worde of GOD. For
there are none exterior or out-
ward workes that can either sa-
tisfie that mightie Iudge, or
quiet thyne owne conscience.

Thou beinge falsely dyscey-
ued and abused, mayst well con-
forte thy selfe or suffre thy selfe
to take consolation vppon thyne
own

owne woorkes oz other mennes
merites so long as thou lyuest
here in this world and also at
thy departynge, yea and vnto
the verpe deathe (as there be ma-
ny that dye now adayes, **GOD**
gyue them knowledge in **Christ**,
but suche a consolacion shall not
cōfort oz gyde thee long. It shall
not bringe thee at all before the
iudge. The iudge **Iesus Christe**
knoweth none other merite but
his own merite, which hee hath
merited vpon the crosse, and a
stedfast fayth and confidence in
his worde onely, as is aforesaid.
Thy consolacion muste come of
that, for it is a thing which will
neuer leaue thee, but will goe
with thee before the iudge, will
answere for thee, and will neuer
suffr thee to be confounded. As **Roma. x.**
sayeth sapient Dauid: who so e-
uer beleueth on **Christe**, shall
G.i. not

not be ashamed. Of this (if it
please God) yee shall yet heare
more, and also how and to whom
ye shall giue your accomptes.

Now must wee vnderstande,
that God in the holy Scripture
speaketh vnto vs of many things
and layeth them sometime before
our eyes, speakinge onely accord-
ing to his wrath and iustice.
And agayne, sometime hee spea-
keth vnto vs according too his
great grace and mercye, hee syl-
lieth vs a cuppe of soure wyne, &
afterward hee giueth vs a taste
of the most sweete & dulcet wine,
hee burreth and healeth, hee byn-
geth also into hell, yea euen his
very electe: but he leaueth them
not there, hee draweth them fro
thence out agayne, if thou haue
found here a taste of bitter wyne
searche furthrr, and thou shalt
fynde agayne a draughte of the
most

most sweete & wyne that is possible to be had.

Hee hath by these Scriptures alledged here before, gyven thee great feare and dread, and hath almost cast thee into hell by the means of these terrible accomptes whiche hee demaundeth of thee, but seeke further in the word of **GOD**, and there shalt thou fynde howe gently and favourably hee draweth thee oute againe.

Note fyrst of all, how sweetely and lovingly hee calleth thee too him, When he sayth: Come vnto me al ye that are laden or greued with any burthen, & I shal refresh you. Art thou now laden and in feare for this great accomptes y thou shalt gyue before **GOD**, and knowest thou no Councell nor helpe? Come hardy vnto mee & howe small or poore a Sinner
G. II. howe

Mat. xi.

how great or wicked a trespasser
so euer thou be, come vnto mee,
and spare not. I flee not away
from thee, for I am comine and
sent for such peoples sakes: I
will ease you, I shall gyue you
reste and quietnes.

But thou must not rest in any
other thing, nor seeke any com-
fort in any other mā, thou mayst
not seeke nor looke after any o-
ther consolacion or succourre in
heauen or in earth, but onely in
me. I am a ielouse louer, I wil
bee thy only comfort, thyne only
health, refuge and consolacion,
for I haue the power only to bee
all this vnto thee, yea and it is
my will so for to bee, and verye
much hath it cost mee too shewe
thee that it is euen so.

To come then to these ac-
compres which wee muste gyue
wee ought to knowe that wee
haue

haue none other thing to bringe
with vs, then dettes and trespa- **Mat. 18.**
ces, being ten thousand poundes
behynde hande, and not one far-
thinge to paye, for wee haue not
kepte one commaundement as
we ought to do, wherewith we
might paye our Lorde. And as
touching this wee will see some-
what, what the lawe requyrez
of vs.

First of all, our almyghtie god
and creatour commaunded in y
old testament vnto the chyldren
of Israell: ye shalbe parfite, and
without spotte with your Lorde **Deut. 18.**
your God: he sayde also: kee yee
holy, for I am holy. Chryste also
commaunderth in the gospel and **Mat. 8.**
sayth: be ye perfyte as your hea-
uynly fater is parfyte.

The principall and great com-
maundement is this: thou shalt
loue thy Lorde God atoue all **Mat. xxi**
things

things, with all thy hart, with
all thy Soule, and with all thy
might. Shew mee, who dare say
that hee hath kept and obserued
this commaundement: Truly
there is no person vpon y^e earth,
that can do this, with all y^e pow-
er that hee hath. It is not, ney-
ther was it euer in the power of
mā to do this. It is not possible
also for the lawe it selfe too gyue
man strength to do it, althoughe
it doth commaund it. For as S.
Paule sayeth, the lawe bringeth
nothings too perfection, neyther
doth it gyue any power or perfec-
tion vnto man, too accomplishe
the Commaundementes after
such a maner as it commandeth
them.

But by the lawe cometh the
Rom. vii. knowledge of synne, that is too
saye: By the Lawe wee knowe
for the what is synne. And so by
this

this meanes is our wickednesse
and imperfection shewed and de-
clared vnto vs . And the Lawe
wrought in vs all synne . In
eache wyse, that when we know
our synne fyrste of all, then are
wee more desirous and ready to
doe euill, for the Lawe doth for-
byd and prohibite vs that thing,
which wee dyd before, euen after
oure owne appetites, without a-
ny resisting or forbidding of the
Lawe.

Wherefore (as Saint Paule
sayth moreover,) The lawe stur-
reth vp in vs the wrath of God.
I denye then & thorough it wee
should come to any perfectiō, for
that thing did wayt for an other
tyme. It was of necessitie that
Iesus Christ himselve should do
that thing fyrste in vs and wryth
vs. This was the worke, to iu-
stifie vs, and to giue vs perfecti-
on

on, this was the cause of his cō-
ming. As for the law, it wrought
his office in vs.

It vttered synne and made it
to be knowē, and so by this mea-
nes increased synne in vs. to the
intent that the grace of Iesus
Christ might fynd some what to
do: which thing if the law could
haue done, then dyed our saviour
Christ in vayne, as sayeth saint
Paule.

Gal. ii.

Mat. xxi. Even likewise is it of vs with
the aforesayde great and chiefe
commandement, which is, too
loue God aboue all things, with
all our hart, with all oure soule,
With all our might. The whiche
declareth playnely that all oure
mynd, all our might. all our hart
all our soule and reason, shoulde
neither do nor thinke any other
thing, but to haue God in remē-
braunce onely, and euer more too
con

consider and beare in mynde his
loue, his benefites, his grace, his
glozy, his honour and kyndnes.
Which thing it is not possible for
any man vpon earth to doe, with
all the power hee hath, after the
mynde of the commaundement.

Lykewylse is it of the other
commaundement, which is too
loue oure neyghboure, yea and
that so well as our selfe. Shewe
mee now (if ye can) who is hee
that in all thinges doth too hys
neyghbour as he woulde be done
to him, and gyueth hym, len-
deth hym, assisteth, and aydeth
hym in all his necessities, euen
as hee woulde that his neygh-
bour shoulde do vnto him in like
case: Who is hee in the worlde,
that with all his humayne possi-
bilitie or strength is able for too
doe that so on the earth: And
therefore it is true, as S. Paule
layeth

No man
keperth &
commaund:
mentes as
hee ought
to do.

sayeth, that all the worlde is
made debter vnto **G O D**. So
that there is none outward saint
nor holy or vertuous Pharisey,
(which thinketh or studieth too
keepe the Lawe as nyghe as is
possible outwardly) that can ac-
complishe or fulfill any thyng at
all before **G O D**. For they beholde
not the mynde of the Law.

Can such a Pharisey (thinke
pee) satisfie or please **G O D** with
such outward deedes: no true-
ly, they muste needes bee deb-
ters vnto **G O D**, as is afoze sayde.
And thus are all our rightuous-
nes and good deedes founde, as
it were a soyled or spychy clothe
despyld wth the floures of a
woman.

But these men that w^{re} laste
intreated of whiche after suche
maner do and muste theyr gaye
glistering sweetes outwardly:
are

are the most perillous and worst
to helpe, for they recken not the-
selues for sinners, but contrary-
wyle, they beleue that they haue
great merites, yea and moreouer
that they lacke nothinge, in so
much that they may parte wyth
some of their good deedes too o-
ther: Where shall a manne fynde
now any, that after hee knoweth
this commandement doeth the
outwarde worke thereof, onely
for the loue of God and of hys
neighbour: And then doth not
hee fulfyll the Lawe or comman-
dement, for hee dothe not this
thinge of a pure and a willinge
harte onely for the loue of God,
Now hee seeketh more his owne
profyte therein, or else hee doeth
it to obtayne heauen, or for feare
of hell And (to be shorte) in all
thinges that hee doth or leaueth
vndone, after the Doctrine of
the

the outwarde law, hee hath res-
pecte to heauen or hell, and doth
it not purely for the Loue of
God.

Now God requyrezeth and will
haue the harte with the Lawe,
and is not satisfied in the out-
ward worke without the harte,
hee will that the harte do it, and
that purely and only for the loue
of him. Now can no manne dis-
ceyue him therefore, hee regar-
deth principally the ground and
botome of our harte. And this is
the intencion both of the Lawe,
and the lawe maker also.

Who is hee now that can doe
this with all the power that hee
hath: of a truthe, no other poore
sinners. They thinke that they
shall yelde one other accompt
then to brynge thyrther, the resi-
dewe of their merites, whiche
were not bestowed on other men
and

and for them too bee crowned.

G O D gyue them knowledge
and lyghten theyr hartes, that
they may see their wad blind-
nes.

For to gyue these accomptes
then, there is but only one coun-
sell, that is, that we dispose our-
selues (so long as we are in this
present lyfe) to liue according to
the law of God as nyghe as wee
can, and diligentlly to seeke after
God and his wooorde, in the ho-
ly scripture, and to exercise oure
selfe continually in this loue of
God and of our neighbour. And
when wee haue done all the best
that wee canne, that then wee do
yet knowledge and confesse that
we are much worse then vnpro- **Lac. xvii.**
fitable Seruauntes, and that
wee haue not done the one halfe.
No, not the hundredth parte of
that whiche is commaunded
vs.

vs, In as much as wee see that
of a truthe it is even so. Lette vs
not then auance our power, nei-
ther externe our merits o; wo:=
kes any thing wo:th, nor yet a-
ny other mennes, whether they
bee in heauen o; in earch, but on-
ly to trust vnto the merites and
wo:kes of our Sanioure Iesus
Chyist, our only Mediatour.

- And to holde vs stedfastly tho-
ro we sayth vnto him, too runne
to him with a free courage and
sure confidence, and to lay on his
backe all our accomptes with al
our dettes and trespasses: for vn-
to this thing hee was ordayned,
prepared and eternally provided
of his heauenly father, to take &
beare our synnes vppon him and
answere for them.

1. Cor. 1.

For, as sayeth Saint Paule,
Iesus Chyist is giuen vnto o
vs of God, and is made oure
wif-

Wysedome, oure righteousnes,
our iustification, our holynes &
redemption. So that thow we
the meanes of him wee shall bee
able to gyue a iust and true reke-
ninge, for though wee bee full of
synne on euery syde, yet is Je-
sus Chyste righteous, though we
wee are so wycked and euill, yet
is hee holy and good. Though we
wee of very righte are dampned
and lost, yet is Iesus Chist sa-
ued, yea the very health and sal-
uacion it selfe. It is hee that is
ordayned, I say, and appointed
of G D D for vs, too bee oure
righteousnes, wysedome, sancti-
fying and redemption.

Nowe, our heauenly Father,
in this his dearly beloued sonne
and for his sake, will receyue
vs as hys well beloued chil-
dren, and will not requyre oz be-
maunde eyther debte oz accomp-
tes

tes of vs any moze, because wee
haue beleued in this his Sonne
vnfaynedly, putting our truste
and confidence stedfastlye in
him.

But they which thinke too
giue any other maner of accōpts.
by any good deede oz merites,
whether of themselves, oz of any
other saynte, ether in heuen oz in
earth, such people (I saye) are
soze abused and piteously decey-
ued, as ye haue sufficiently heard
before. These shall bee soze bound
to giue their accomptes, and to
yeele a very grayte rekenyng
of all their wordes and woorkes.
These shall paye all euen vnto
the vttermoſt farthyng.

Vnto this people belongeth
that fearefull and terrible ac-
comptes that the scripture spea-
keth of. And vnto them that
walke without feare after thee,
not

not looking towarde God nor
his commaundementes, and dye
euen so. These two manner of
folke are they which shall gyue
this strayte rekeninge. And of
them is the worde of God very-
fyed as touching the dreadful ac-
countes which must bee gyuen
as it is sayd befoze.

And althoughe this were suf-
ficient for the second artycle that
we intreat of (that is to saye, of
the accounts) so that euerye
Christen man might herewith
be satisfied, yet shall you heare
by Gods grace, howe Dauid in
his psalme doth recite thze small psal. 32.
articles which shall not come e-
uill to our purpose in this place,
he speaketh there of our accōpts
and of our acquitaūce, and sayth
on this maner: Blessed are they,
whose synnes are forgyuen: bles-
sed are they, whose synnes are
I. i. hyde

hydde oz couered: Blessed is hee
to whom God imputeth not his
sinne, hereby wee see howe God
our maker doth receyue in thre
manner of wayes, the accompts,
the reconciliation oz satisfaction
of our sinnes: fyrst in pardoning
the sinnes: secondly in coueryng
them: thirdly in not imputing oz
compting our euil derdes for sin.

The first is, that all is satisfi-
ed vnto God, and that hee wyl
not demaund any moze actes for
the sinnes that hee hath pardo-
ned, which wee beleue surely to
bee payde, quyte, and pardoned
onely by his sonne Iesus Christ,
and by his merites, for of that
thing whiche is once forgyuen,
quyte and payde, there muste no
moze reckning be made.

Esa. xliii. And that it is true, that sin-
nes are pardoned only by the me-
rites of Iesus Christ, wee haue
shewed

shewed sufficientlve before, and
of this is all the Scripture full,
for our Saviour sayth hym selfe
by his Prophet Esay: I am hee,
I am hee which putteth awaye
thy sinnes for myne owne sake,
and I will not remember thy in-
iquities. And by his Prophete
Hieremy hee sayeth: I wil haue *Hier. x. xl*
mercy vpon their iniquities, and
wil remember their sinnes no
more. The Prophete Ezechiel
also speaking in the personne of
God sayeth: At all tymes when
a sinner turneth to me, I wil no *Eze. viii.*
more bere his iniquities in mind.

By these wordes it is man-
ifeste, that all is pardoned and
forgotten, and all accomptes
out of memozy. Therefore say-
eth the Prophete David also:
hee hath not done vntoo vs ac-
cordinge to our sinnes, and hath
not dealt wpyth vs after oure

Ps. li.

lxxv.

iniquities. but as much as differeth betweene heauen & earth. And as farre as the east is from the Weste, so farre hath hee sett oure sinnes from vs. And euen as a father hath pitie vpon his sonnes (sayeth Dauid) so hath God mercy on vs, for he knoweth our frayle nature. Nowe, I truste ye be content as touching the first way whereby almighty God receiueth accomptes of our sinnes.

The secende way is in couering sinnes by charitie. The accomptes of them are made befoze God with purfyte loue & woorkes of mercy vnto our neighbours, that is to saye. to forbear & suffer their weaknes, to giue them almes, to shewe them comfort & succour, to giue them good example both in worde and dede, of the which yee maye reade in
Pauls

Pauls epistles. So that the re-
kening shalbe no moze demaun-
ded, for our sinnes are euermoze
hydde by the meanes of Iesus
Christ. In whose name, and for
whose sake onely wee doo these
wozkes. Nowe, hee that is fer-
uent in the loue of God, wil loue
also his neighbour and couer his
faultes. As saint Peter sayth:
Aboue all thinges haue loue one
with an other, for charitic dooth
couer the multitude of synnes.

1. Pet. 4.

Salomon also sayeth, that Loue
couereth all sinnes. Thorough
mercy and sayth are sinnes for-
gyuen vs, but loue compelleth
vs to forgyue other menne their
sinnes. According to this sayeth
Saint Iames: My brethren, if
any haue erred and fallen from
the ryght waye, and an other
of you dothe recourne him vnto
the true knowledge: lette the

Jacob. 5.

H. III.

same

same knowe that hee which con-
uerteth a sinner from goinge a-
stray out of his ways, shall save
his soule from death, and shall
hyde the multitude of sinnes.

Thus yee heare how that loue
doth couer sinnes, and that god
had promised forgyuenes too all
them that forgyue their neygh-
bours. Neither will GOD re-
quyre any accompts of such men
for the fayth and stedfast truste
that they haue onely in Iesus
Christ, in his merites and satis-
faction, is the cause why they do
any thing that please God. And
the benefites and loue of Iesus
Christ with the which he loueth
vs, couereth and hydeth all oure
wyckednes and imperfection,
so that God bys heauenly Fa-
ther will not see nor knowe anye
faute in vs.

And therefore my dearly be-
loved

loned bꝛethꝛen and syſters, let vs
betake our ſelues euermoze vn-
to God with al our good dedes
and woꝛkes, in a perſyte harte,
in true fayth and loue of GOD
and our neyghbours, ſufferinge
our celeftial Creatour and faith-
full GOD from hencefoorth to
care foꝛ vs whither that it pleaſe
him that wee ſhall yet remayne
ſeperate ſtyll from him in thys
vale of miſery, oꝛ that it bee hys
will to call vs to him into eternal
reſte : beleeuinge paꝛtytely that
his eyes are alwayes vpon vs,
holding vs and caring foꝛ vs as
his well beloued children, foꝛ y
loue of his Sonne **JESUS**
Chriſt, in whom we are beloued
and truſted. And foꝛ this cauſe
let vs peelde our ſelues wholly in
to his handes, and committe our
ſelues altoꝛgether vnto him, both
Body and Soule, beeyng ſure,
that

that whether wee lyue or dye,
wee bee his, and pertayne vnto
him. And therefore let vs with
a pure hart and mynde saye vnto
him: Oh Father, thy will bee
fulfilled in earth, as it is in hea-
uen.

Here to may one also alleadge
the wordes of Christe in Iohn:
Verely, verely, I say vnto you,
hee that keepeth my wordes and
belieueeth on him that sent mee,
hath lyfe euerlastinge, & shal not
come into iudgement, but is es-
caped already from death vnto
lyfe.

Lo, ye heare that they shal not
come into iudgement, & by thys
mynes haue they none accompts
for to make, neither are they cal-
led therto, for they are alreadye
passed fro death vnto lyfe. Con-
sider also þ our lord sayth not he
shall passe from death vnto lyfe,
but

but hee is passed already from death vnto lyfe, for a Chriſten man which is not ſained: is a ſure of that which our Saviour here ſpeaketh, as though it were done already. The fayth & loue in Jeſu Chriſte, the kyndneſſe wherewith hee loueth vs, that ſaueth vs, hydeth all our ſinnes, purchaſeth pardon and forgyuenneſſe of all our iniquities, & quyteth vs of our accomptes.

Chyrdly, God will not impute nor reckon our ſinne to vs, therefore ſhal wee gyue none accomptes of them, for in Jeſus Chriſte, and thorow the merites of him, they ſhall bee put awaye, quyte, and pardoned for euer, without any accomptes.

And that it is trueth, that God doth not impute nor reckon our ſynnes vnto vs, wee fynde in many places of holy Scrip-
ture

ture, for Sainct Paule sayeth :
All thinges are of **GOD** which
hath reconcyled vs vnto him self
by Iesus Chyriste: for God was
in Chyrist reconcyling the world,
not imputing their synnes vnto
them.

Here yee see how God dissem-
bleth and will not see the euyl
deedes of our imperfection and
wyckednes, and rekeneth them
not for sinne, I meane of vs that
are in the fayth of Iesu Chyriste
his sonne. And as sure as it is
that hee imputeth not oure sinne
vnto vs, so sure it is, that wee
shall gyue none other accomptes
for them, then Chyristes bloude
and merites: wherby (as saynt
Paule sayeth) wee are broughte
into the fauoure of God his Fa-
ther which doth count vs with-
out spot in his sight.

Iesus Chyriste, thozowe the
great

great loue that hee bare vnto vs
tooke our sinnes vpon him, pay-
ing dearely for them. As Esay
hadde prophesied longe before
howe that God hadde layde all
our sinnes and trespasses vpon
Iesus Chryste sayinge: Truly
hee (meaning Christ) dyd beare
our sorowes and sufferoure mis-
eries, hee was wounded for our
iniquities, and humbled for our
spynnes.

Beholde I pray you how the
prophet speaketh here, as though
the thing had bin done alreadye,
whiche was fulfilled in so manye
hundred yeres after. Consider
how he sayth, he was wounded,
he hath borne, he hath taken a-
way our iniquities. For the sal-
uation of mankynde was from
the beginning p̄ordinate in the
wyll and ordinance of the Fa-
ther, whiche hee purposed to
doe

wozke and doo. In, and by hys
dearly beloued Sonne, for hee
knew that wee were the wozke
of his handes, though all that is
in vs, is vanitie, falshed, ypocri=
sye, and synne. Therefore was it
needfull that he should ordein an
other saluacion then was in vs,
and that by one man, whom hee
should ordayne to helpe all other
men, whose nature was so cor=
rupte and poysoned in Adam, &
they should haue remayned in it
for euermore, if the mercy of god
in Chyste had not bene so plen=
teous.

Our nature was so corrupt,
and venomed by the firste synne
of Adam, that synne abydeth in
vs, and is made our possession &
heritage, so that by nature wee
are all the children of gods wozath
and can do nothing of our self but
sinne, no not able to think a good
thought.

thought.

Agaynst this hath God our father most mercifully taken vs to his grace, in one, and by one man Iesus Christ, so that hee is of power to excuse oure corrupt nature, and the workes thereof, in the sight of God, agaynst all manner of complaynt that sinne or damnacion can make agaynst vs For as S. Paule saith, Lyke as by the synne of one man damnacion is come vpon all men, so by the iustice of one man, is the rightuousnes of lyfe come vpon all men.

Ephe, 1.

Rom. 5.

Here is it playne that God receyueth our accomptes in pardoning, couering and not imputing our sinnes to vs. And all that by the meants of Iesu Christ, thorow whom also he is to vs also a louing and a mercifull Father, whose nature is pure louinge & kind.

Psal. xliii.

Esa. liiii

kinde, as Dauid sayth: his mer-
cy is aboue all his woꝝkes. And
God himselſe ſayeth the ſame by
his Prophete Eſay: for a ſpytle
reaſon I haue forſaken you, but
I will gather you togyther a-
gayne in my great and mightye
mercie. And for a minute haue
I hydden my face from you, but
in an euerlaſting mercy & grace
I haue pitie vpon you, and haue
ſhewed you kyndnes and fauour
Theſe woꝝdes be ſpoken by him
that is your Sauoure, Redeem-
er and Lord. And afterwarde
hee ſayeth: The Mountaynes
ſhall paſſe. &c. but my mercy and
grace ſhall not depart from you,
and the couenaunt of my peace,
ſhall not bee taken from you.
The Lord your God hath ſayd
theſe thinges, euen hee whiche
hath mercy vpon you.

Saynct Paule ſayeth alſo:
Wee

See it knowen vnto you ye men
and brethren, that thezowe him
(meaning Chryst Iesu) is prea-
ched vntoo you forgyuenes of Act. 14.
synnes. And by him are all that
beleue, iustified by the lawe of
Moyles.

These wordes be very playne
sure, and conforstable, and well
wozthy to be grounded in a chris- Heb. 8.
ten mannes harte, therefore let
vs that are Christen, as Sainct
Paule sayth, flee vnto God the
Father, with a strong confidēce
and with a stedfast sayth, and vnto
the Throne of his grace, euen
Iesus Chyiste our only Media-
tor and recōcilier of gods wꝛath
appoynting him to bee oure Sa-
tisfactour and paymayster of our
accompes. And without doubte
wee shall fynde a perpetuall
peace in oure Conscience, wꝛth
reste and quyetnes in our soule.

For

For this cause dyd hee shed hys
blonde, suffering so shamefull &
bitter death, too the intente that
wee should bee without spot or
wrinkle, made pure, and free by
him, to be presented and offered
vnto his celestiall father, in the
houre of death, and at the day of
iudgemente. Therefore sayeth
S. Paule moreover, that Iesus
Christ hath reconcyled thowse
his blood vpon the crosse, al that
is in heauen and earth. And vs
also (which were his enemies in
our vnderstanding, in oure wye-
ked and euill workes) hath hee
reconciled by the body of his flesh
and by his death, to the intente,
that hee might offer vs vp in the
sight of his father, holy & with-
oute faute, if so bee that wee a-
bide in the fapth, and trust sted-
fastly in him, & turne not awaye
from this hope of the gospel.

By

By all these authorities it is
nowe cleare ynough that we shal
not bee rebuked and discouraged
of the Iudge Iesus Chyist vnto
our damage and vtter confu-
sion. But euen as Chyist Iesus
hath made vs holy and blameles
and as hee our head is without
spotte or wrinkle, all pure, cleane
and holy. So in him and by him,
we which are his members, shal
departe without spotte or faute,
being pure and sanctified, and no
maner of accompt shal be requy-
red of vs.

And thus shal we come to
knowledge howe these Scrip-
tures of gyuyng the accomptes
oughte to bee vnderstande, that
is too laye, for the exhortacion
and sturring vppe of the Elect,
and to shewe them their weake-
nesse, howe vnable they are to
gyue suche accomptes, as the

J. L.

Law

lawe requyrezeth of them. And so
by these meanes to cause them to
mourne, and syghe for helpe and
succoure of **GOD**, for they can
synde nothing in them selues but
onely great dettes, great synnes,
and (to be shorte) all euill. And
to the intent that they maye run
vnto such a sure comfort, and so
certaine a succourer, as is **Iesus**
Christe of whom they may bee
bolde too requyre any needefull
thing that they lacke.

And then as for the infideles
and luche personnes as haue no
fayth nor trust in **Christe**, which
thinke too satisfye the Judge
with outward woorkes, and
thereby to comme vnto the ende
of their accomptes. And as for
them also that lyue negligently
and fleshly, hauinge no respecte
to **God** nor vntoo his Lawes,
for luche accomptes as hee de-
maund

ma
is sa
gya
too
dam
as c
they
how
in th
an o
way
stedf
sus
uoyd
leau
ties,
the s
dema
Judge
not r
in ty
they
luche
that th

mandeth. Unto such people it
is sayde before, that they muste
gyue such a rygourous accomptes
too the greater feare and more
dampnation of them selues. And
as concerning the fyrste sorte, if
they regarded well them selues,
how that all is nothinge that is
in theyr power, they might haue
an occasion to leaue all together
swaytinge onely and trustynge
stedfastly in the merite of Je-
sus Christ. And the other too a-
uoyde their dampnation, would
leaue theyr synnes and iniqui-
ties, fearing the rigourous iudge,
the strapte accomptes that are
demanded, before the whiche
Iudge (if it be so that they will
not receyue the grace of GDD
in tyme conuenient and whyle
they maye) they shall preide
such accomptes and rekeninge,
that they shall neuer be able too

pay it. As it is written in Job :
They shall recompence and la-
ment all that they haue done, and
that shal neuer come to an ende.
Esay sayth also: Their fire shall
neuer bee quenched. Therefore,
(as our Sauour Christ biddeth
vs in the Gospell) lette vs take
payne to agree with our aduer-
sarie whyles wee are in the way
with him: that is to say with the
woorde of God which doth euer
morerепrehende vs, and is al-
waye agaynst vs. For if we wil
not looke circumspectiue, and a-
gree with it, wee shall be cast in-
to the pryson of hell, and shall not
departe from thence, vntyll wee
haue payed the vttermost far-
thyng, which is not possible for
vs to doe, and therfore must we
abide there for euer.

These twoo maner of people
sayeth the scripture, shall yeelde
these

these accomptes, and it is to bee
vnderstande of them, and tou-
cheth them onely which will not
heare God, but despyse his com-
maundements, and will not liue
after them. Nowe haue ye esteem-
ed and valued Iesus Chyrste
and his merites to little for the,
not seeking health onely by him,
but bying in their merites, and
hope to bee saued by them. There-
fore shall they for ever be deiecte
and forsaken of God, and hys
sonne Iesus Chzist: hauing no
helpe to gyue this accomptes so
terrible, but them selues onely,
and too satisfye it withoute the
helpe or comforte of anpe other
man, as reason is. Therefore let
vs gyue diligence so long as we
are yat in this lyfe, too agree and
accozde with the worde of God
which is oure contrepattie, and
to liue after it as nyghe as we

¶.iii.

can.

can, exercising our fayth in the
same worde and encreasing it frō
day to day in purfyte loue & cha-
ritie of our neyghbours without
ypocrisie, with full purpose and
intention so to remayne.

And if it chaunce at any tyme
that wee doo fall oz slippe & fynd
no remedie in vs too fullfyll the
worde, wee may not feze that bee
discouraged oz dispayze but be-
lecue that Christ Iesus is sette
and ordayned to accomplishe it
for vs, as wee haue hearde suffi-
ciently here befoze, taking all our
iniquities vpon him with so great
a passion and death, not onely for
vs, but for all men that beleue
in his worde, and trust surely in
him, for these shall not come into
iudgement oz geue any accom-
ptes, but are passed already (as
saureth oure Sauoure) from
death vnto lyfe. This is suffici-
ent

ent for the second Article.

CThe thyrz Article.

The third artycle of cause
wherefore wee dye not
with a good will, is (as
we sayd before) ignozace
which is that wee knowe not,
neyther are sure whether wee
shal goe after we be dead. Upon
the which poynt we shal not need
to speake much vnto them that
vnderstande the two fyrst arty-
cles, for this foloweth the other
two of necessitie. But they y are
not instruct in the other twoo, &
know not, neither wil know this
pzeent faith, I can not tell howe
to satisfye suche people too cause
them beleue. And I would sayn
aske them if they haue any faith
in God, or if they beleene that
there is a God, and that there
is

is an other lyfe euerlasting after
this, or if they beleue that God
hath created them to such a lyfe,
and ordayned them to dwell eter-
nall with him after this lyfe, I
suppose they woulde saye yea.

Neuerthelesse, as they perceiue
no faulte in them, and as they
feele no sinne in theyr conscienc:
euen so say they, we beleue that
wee shall come to heauen after
this lyfe. And therefore I saye,
if they were well taught in the
two fyrst poyntes, it shoulde bee
no neede to speake much of this
thyrde, for that woulde followe
the other well ynough.

But for the multitude of sim-
ple people that are not taught in
the two fyrst Artycles, beinge
from their yowth learned and ac-
customed to stande in feare and
dreade of the greuous daye of
Iudgemente and death, some-
tyme

ty me by hell, sometyme by pur-
gatorie, and sometyme troubled
with the feare of the deuill, and
howe hee shall assaile vs at the
houre of death, and thowoe the
terrible death it self and the payn
therof, of gyuing a strate accōpts
of a rigourous Iudge, and suche
lyke doctrynes. For these I say,
for the consolacion of the igno-
raunt, and for the confirmation
of this thyrde poynte, wee shall
bringe forth authorities of holye
Scripture.

And it is to be noted, that these
Declours and preachers which
haue on this manner taught the
people, and knowe no waye too
bringe them to well doinge and
to lyue vertuenfully, but by such a
feare, they greatly erred, & haue
bin to long themselves out of the
right way, to leade the people of
God

God, and to make a true Chry-
sten manne, for by this meanes
they haue brought farther from
God, all them that they haue
taught.

The true way was once and
is yet, that ought and is bounde
to leade the people to the loue of
God fyrste and befoze all other
thinges. Euen as the first com-
mandement sayeth: That wee
shall loue our Lorde God aboue
all thinges, with all our hart. &c.
For why, hee is euer moze oure
deare father, and wee are al-
wayes his chyldren and hepers,
so longe as wee are found in the
fauour of Iesu Chyzt his sonne,
and in good purpose to liue from
henceforth after the will of oure
deare father. This is the fyrste
stone and foundation that ought
to be preached vnto the people,
and gyue them to vnderstande,
and

and made to beleue: And than,
all that is founde in the Scrip-
ture correspondent to this, that
is to say vnto the sonne of God,
should bee declared for the in-
crease of fayth and trust in God,
& loue of our neighbours, which
immediately foloweth the loue of
God.

One maye preache vnto mee
long ynough of hell, of the deuil,
of gyuing a strayte accomptes,
of a rpgourous Judge and suche
lyke thinges, or euer I can haue
a loue to God, for they should ra-
ther make mee drawe backe from
God and bzing me to haue such
a conceyte, that I should bee al-
wayes afrayde of God willing-
ly to abyoe still in this lyfe, or
elys to dye as beastes doe in body
and soule, and so by that meanes
to escape death-hell, the Deuill,
and that dreadfull accompts also
in

5
in the day of iudgement.

Therefore, I say, we muste
beginne on an other facion too
make a Christen man In shew-
ing him the grace, fauoure, loue,
with the kind and fatherly mer-
cy of G O D our Father. Also
that the same deare Father of
ours, besydes that hee doth par-
don oure synnes, (as is before
sayde) hee dissembleth and ma-
keth as though hee sawe not our
euill inclination to synne, when
wee are so strongly assayled a-
gaynst our mynde and will, rike-
ning them all satisfied & payde,
in and by the merites and bitter
passion of his deare sonne Iesus
Christe. So that by these mea-
nes there is nowe neyther synne
noz death, deuill, nor hell, nor a-
ny other thing that can disturbe
any other thing that can giue vs
a-ny moze dread or feare.

For

For after that ye know what
sinne is takē alway, what dread
or feare can death make : yee see
now that death bringeth greate
profyte, in so much that it sen-
deth you vnto an other lyfe that
is much better then this is. And
it serueth you for this purpose,
to kyll your sinfull fleche, so that
it can not let you nor drawe you
any more vnto synne, that ye be-
inge deliuered from that, may of-
fende GOD no more, but maye
wethout let or impediment serue
him for euer.

Moreouer, when sinne is for-
gyuen and Chyfte Iesus hathe
taken it vppon him, what can
all the Devils of hell do to you?
yea hell it selfe, what can it doe?
And if Hell can doe nothyng,
what can Purgatory doe? If
there were anye suche as wee
hane feared so greatlye thys
many

many yeares : which Purgatorie, though it be but onely an Imaginacion of false ypocrites, and no fyre in verye dedde, yet many menne stand in more feare of it, then of the fyre of hell, so euill are wee instruct and taught, but oure synnes haue deserued it.

For to saye then some thinge for the consolacion of the simple, and to confirme this present Article : euery Chriſten man ought to knowe that the very naturall, death is no other thing of it selfe but a dreame or sleepe, and one dyeth euen as it were a man that sleepeih. So that, as a man doth sleepe without payne : euen so shall death comme, when it pleaseth our Lorde, and bringe wyth it no payne or sorowe, for that doth alwayes the sicknes bring, whiche commeth wyth death, and
one

one mans death is moze payne-
full then an other, euen after as
the disease oz sicknes is.

It is of a truth and a natu-
rall thing, that the soule and the
body departe not willingly asun-
der, but would fayne abyde styll
ioyned togyther one with immor-
talitie and bee sente into an other
lyfe without departinge the one
from the other, as Saint Paule
sayeth. And as touching oure
nature, wee can not depart from
thys lyfe, withoute great feare
and terrour, for suche separacion
of the body and soule which wer
so naturallie ioyned togyther of
God in one naturall knot.

But a true Chyristen manne,
whiche is nowe an other man-
ner of thyng then a pure Na-
turall man and sausureth others
wyse then a very carnall man,
(whiche Chyristen man hathe
knowe

knowlege also of his maker and
of him selfe) knoweth vnto what
ende hee is ordeyned, not for too
lyue here as hee liueth now, but
to liue aboue eternally with hys
Creatour and God. And this is
the will and ordinance of GOD
in vs all, that we must first die
in our body, and afterwarde im-
mortally to rise agayne, and so
liue with him for euermore. And
therefore hee him selfe would go
before and dye, and would be the
first that rose from death.

So that a Christen man,
which knoweth this to bee euen
so, and beleueth it stedfastlye,
pleaseth GOD very well, and
followeth his Mayster willing-
ly: first to death, and after vn-
to the resurrection, accordynge
vnto the good mynde and or-
dinaunce of God. And it shall
come vnto him as Christ saith,
hee

and
what
2 too
but
hys
is
D
die
im=
nd so
And
lo go
the
man,
euch
stye,
and
ling=
vn=
ynge
d sz=
Hall
icth,
hee

hee that keepeth my worde shall
neuer see death, so that suche a
personne shall not see, noz taste
death at all, hauinge onely his
eyes and his hart vnto the other
lyfe, and to such an eternal frui-
cion of God, whereto hee know-
eth that hee is made and ordain-
ned, therefore vpon Gods word
and promises is all his hope and
trust.

To this I counsell you, suffer
no man to bzing you into anye
terrible feare oz dreade of death,
for of a trathe it is not fearefull
vnto a faythful Christen to whō
wee write, oz at the least whiche
labour to bee such and to comme
thereto, we speak not vnto them
that haue but onely the name.

It is very true, that an vn-
beleuyng personne, oz a false
Christen man hath at his death,
terrible feare, seeinge that all

h. l.

his

his lyfe longe hee hath grea
dreade that hee shall bee sepra
eternally from the face of Go
and wayteth for the paynes
hell which surely he thinketh
to haue.

But death bringeth him n
this, for it commeth of his sinfu
nes and reuolte of conscience,
of the infidelitie and desperatie
which hee hath, for hee seeth no
that such terrible feare commeth
vpon his necke, which as long
as hee liued, hee would not be
leene, nor passe vpon it, but now
it commeth vpon him, and ap
procheth a pase. Therefore mu
hee now beleue it when hee be
gineth to taste the terroure an
deed, with the payne also which
the sicknesse bringeth.

Is it any maruayll then tha
suche people looke fayntlye i
their rages and raues, and man
lyme

greate
separate
of God,
ynes of
keth for

him not
s sinfull
ience, &
eration
eth nota
ommeth
s longe
not be=
at nowe
and ap=
ze must
a hee be=
ure and
whiche

hen that
atipe in
nd many
tymes

tymes piteously discomfort the
selues at theyr ende, whiche bee=
ing desperate, dye without anye
hope or succoure? And when ma=
ny men heare or see that some
folkes dye on this manner, they
laye all the faulte vntoo death,
which they ought to ascribe vnto
to the conscience and likenes.
And this is the cause that death
is described and painted so terri=
bly and with so gramine a face or
visage. But what belongeth this
vnto a true and faythfull Christe
man? truly nothing at all, for
hee seeth that all is other wyse, he
knoweth that his Conscience is
in God, and sett sure in his word,
so comfortable, he beleueth that
thorow Iesu Christ, his synnes
are forgyuen and pardoned
him, and that hee is the chyld
of God, and heyre of eter=
nall lyfe, hopinge surely that hee

It. ii.

that

shall change this presente lyfe
for an other, whiche is without
comparison better, and spea-
keth not of any feare or dread of
death.

And if peradventure ther come
vpon him at any time any phan-
tasie of sinne, hell, or of the deuil,
hee knoweth the way too tourne
straight to Iesu Christ, and set
him befoze his eyes, after the
maner as hath ben ofte sayd here
befoze, so shall such a phantasie
vanishe away by and by. Ney-
ther hath hee any other melan-
colye or greefe, but onely such as
his syckenes doth cause him too
haue.

Death at his houre commeth
vnto him (as is afoze sayd) with-
out any feare or greefe, euen like
a dreame, or as a man whiche
when hee sleepeth canne not tell
that hee is sleeping. So deeth
he

hee sleepe and reste in the Lorde.
As wee fynde wrytten of dyuers
holy men, which in their depar-
ting and death, haue sweetely
slepte in the L D R D, and as
wee see dayly in the departynge
of many good men, whiche dye
as peaceably, as they sleepe na-
turally.

Now it is conuenient that we
speak of our mansion after this
death, accordinge to holy scrip-
ture, that wee may see what it
sayeth thereof. First, S. Paule
sayeth: Though oure outwarde
man (that is to saye our bodye) 2. Cor. 5
doe perishe and dye, yet the in-
warde man is renewed daye by
daye. For our exceeding tribula-
cion, which is momentanye and
lyght, prepareth an eternall glo-
ry vnto vs, whyle we looke not
on the thinges which are sene, but
on thinges which are net sene,
102

for things which are seene, are
tempozall, and thinges which
are not seene, are eternall. Wee
knowe (sayeth hee) that if oure
earthly mansion, that is our body
were destroyed wee haue a build-
ing ordeyned of God, an habi-
tation not made with mannes
handes, but eternall in heauen.
And therefore sygh we, desiring
to be clothed with oure mansion
which is from heauen: if it hap-
pen that wee bee found clothed
and not naked, for as longe as
wee are in the habitation of oure
body, wee syghe and are greued
for wee would not bee vnclothed
that mortallitie might be swallow-
ed vp of lyfe. But hee (sayeth S.
Paul) that hath ordeyned vs
vntoo this thyng is G O D,
which of hymselfe hath giuen vn-
to vs the earnest of his spirit:
wee are alwaye of good cheere,
and

and knowe well that as longe
as we are in this bodye, wee are
absent from God, for we walke
by fayth in him, and not by visi-
ble thinges. Nevertheless, wee
are of good comfort, and had ra-
ther be absent from the body, and
to bee present with GOD, here
was the harte of a true chursten,
that spake on this maner. And so
ought a Preacher to teach other
men, that they may knowe God,
Christ, themselves, and the ve-
ry true profession of their Bap-
tisme: so that they maye haue a
better will to departe hence, and
to bee deliuered from this syn-
king floure. And so ought euery
man too examine him selfe, if hee
haue suche a desyre or no, for so
much as hee lacketh of suche a
will or desire, so farre is hee off
from a true chursten man.

Saint Paule sayeth more-
ouer,

ouer: ye are nowe no moze strangers
oz pylgrymes, but citizens
with the Sainctes, and of the
household of God, buyded vpon
the foundation of the Apostles
and Prophetes by **JESUS**
Christ. He sayth also in an other
place: ye are come vnto y^e mount
Syon, and to the Citie of the ly-
ving God the celestiaall Hierusa-
lem, and to innumerable sight of
Angels, and to the congregation
of the first bozne sonnes, whiche
are w^ritten in heauen, and too
God the Iudge of all, and to the
Spirits of good and parfyt men,
and to **Jesus Christ** the media-
tor of the newe Testament.

Haue wee not nowe spoken
playne ynough of our mansions
after this mortall lyfe? that is
to saye, that we shall bee of the
householde of God, Citizens and
possessours of eternall lyfe, with

an

an innumerable nombre of An-
gelles and Sainctes, and that
we shall remayne and possesse e-
ternally the kingdome of heauen,
and the Litte of the liuing God,
that celestia! Hierusalem, wher
vnto Iesus Chzist him self shall
call vs at the day of iudgement, Mat. 25
saying: come ye blessed chilozen
of my father, possesse the king-
dome of heauen, which was pre-
pared for you befoze the begyn-
ning of the world: hee hath also
promised that hee is gone befoze
vs to prepare vs a place, & will
come agayne for vs, and take vs
with him, to the intēt that wher
as hee is, wee may bee also eter-
nally: who would nowe knowe
moze of the place oz beinge after
this lyfe: are we not contente w
the mansion of god whereas his
son hath prepared vs a place: by
whom

Wher and in Whome we shall
perpetually be one with God.

Therefore such a place or a
bydyng must needes exceede all
other places, and lodgings that
a man can thinke or his hart can
ymagine. For there was neuer
tonge yet that was able to speak
it, neyther shall hee, as Sayncte
Paul saith, and as Esay sayd
long tyme befoze: No eye hath
seene, nor care hearde, neyther
hath it entred into the harte of a
man, & hat God hath prepared
for them that loue him. Vnto the
which we pray him to leade
and conduit vs of his only grace
and mercy in Iesu Chyfte, thro-
we the knowledge of him and
of his woorde, and fulfyllinge of
his will now and euer.

A M E N.

The conclusion.

Suppose that by this doctrine, every chzisten man shal be contented & wel instructed in the time of death, too put awaye from them these thre aforesayde impedimentes, so that I trust in God they shall not now let hym, noz draw him backe any more frō a ioyfull and glad will to receiue his corporal death, but shal waite for it patiently, and with a good will. Whē soeuer our deare father calleth him thereto, for by it, as it were thozow an entry, leadeth vs vnto an other lyfe a thousand fold better. And so deliuereth vs from all misery and displeasure, from all dangers and out of the handes of all our enemyes: being certified by oure sayth, that all thynges whiche coulde hurte oz hynder vs. whether it were synne, death, de-vill, oz hell: are al-

all together vanquished and ouer-
come, being turned to our pro-
fite. The accomptes is palte,
the Iudge is appeased, al dettes
are pardoned, forgotten, quyte,
satisfied, and payed, and there is
nothing found dampnable in vs
because we are in Iesu Chyiste,
and in his fayth, as it is sayd suf-
ficiently afoze.

But it is alway to bee noted,
and this should we keepe well in
memory, that wee haue all these
thinges only by Iesus Chyiste,
whiche is our head, and wee his
members, I meane, that be chri-
sten, not all they that beare the
name, for by a louing fayth, we
trust and rest in and vppon him,
and his blessed worde, knowyng
that hee is Lorde of Lordes, a
mightie Emperour aboue al that
are in Heauen, Hell, or Earth :
whiche hath gyuen vs all these
things

things of his mere liberalitie,
without any deserving of vs but
thorow his loue and kyndnesse.
And hath obtayned it for vs of
his celestia'l father, by his pre-
cious bloude. The which thinge
bycause we beleue it is true, and
know that it is so, all feare, and
dreade goeth from vs.

And by this meanes **G O D**
worketh agayne in vs a seruent-
nes and such a loue toward him,
that wee tourne all thinges too
his prayse and honoure whyche
hath shewed vs such kyndnesse &
loue being of Nature hys very
enemies.

Therefore let vs continuallye
apply our selues agayn to please
him, & to leaue all that we know
both displease him.

But bycause that by the rea-
son of the synfull and stynkynge
fleshe, wee are dayly troubled,
and

and inclyned to euyl, which doth
wounde and hinder vs so too
doo, therefore let vs call for his
helpe, and desire with the Apos-
toll Paule (as it is sayd before)
that this mortall booy may dye
and be destroyed, to the intende,
that wee may serue God and bee
obediēt euermore vnto him with
out any let. And as longe as wee
haue here to traual, braving this
sinfull flethe about with vs, lette
vs resist dayly and fight agaynst
the euill inclination thereof, too
the intent that wee may hold hir
vnder the bypole, and too conti-
nue as vanuant Captaynes.

In, and by our head I E S U S
Christe. The which thinge,
God our celestiaall Fa-
ther graunt eter-
nally.

A M E N.

THVS ENDETH
the Letter of Iohn Frith,
written by him in the
Tower to the fayth-
full Congrega-
cion.

FINIS.